This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

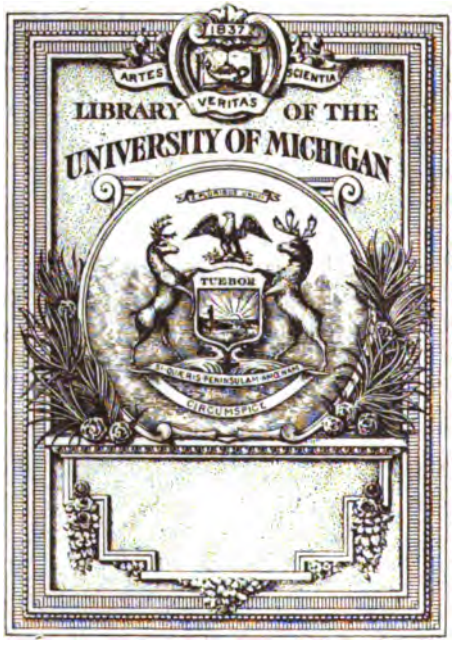
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`


1837
ARTES
VERITAS
SCIENTIA
LIBRARY OF THE
UNIVERSITY OF MICHIGAN
TUEBOR
CIRCUMSPICE

BX
6955
.W76

CHRISTIAN SCIENCE

AND

KINDRED SUPERSTITIONS

THEIR FACTS AND FALLACIES

BY
REV CHARLES F. WINBIGLER, PH. M.

WITH AN INTRODUCTION BY
REV. J. HERNDON GARNETT

THE
Abbey Press
PUBLISHERS
114
FIFTH AVENUE
London NEW YORK Montreal

Copyright, 1900,
by
THE
Abbey Press

012 pl 1759.

TO [redacted]

WHO HAS BEEN A HELPMEET INDEED

AND WHO

INSPIRES ALL MY WORK.

NOTE.

Numerous revisions of *Science and Health*, Mrs. Eddy's book, have been issued, so that the cited pages may not tally with every volume which may be in circulation; but the teachings in the last volume are the same as those in the preceding volumes. I defy any Christian Scientist, or Mrs. Eddy, to disprove this statement.

AUTHOR.

CONTENTS.

CHAPTER		PAGE
	INTRODUCTION, BY REV. J. HERNDON GARNETT	9
I.	DIFFERENT SCHOOLS	13
II.	CHRISTIAN SCIENCE, UNSCIENTIFIC AND UNCHRISTIAN	17
III.	THE TEACHINGS OF "HEALERS" UNSCRIPTURAL AND UNREASONABLE	30
IV.	ORIGIN OF CHRISTIAN SCIENCE	39
V.	THE TEACHINGS OF CHRISTIAN SCIENCE CONSIDERED	56
VI.	A SCIENTIFIC EXPLANATION OF THE CURES	69
VII.	MORTAL THOUGHT AND SELF-EVIDENT PROPOSITIONS	95
VIII.	MRS. EDDY AND REVELATION	113
IX.	HEALING AND DOUBTING THE SENSES	124
X.	OBJECTIONS TO CHRISTIAN SCIENCE	133
XI.	THE TENDENCIES OF CHRISTIAN SCIENCE	160

PREFACE.

THERE has been considerable interest developed in the last few years in Christian Science and other schools of thought that profess to heal disease, and there are a growing number of people who are allying themselves to these teachings because they or their friends have been cured of imaginary or real sicknesses. The same therapeutic principle runs through all of these various teachings, however differently they may seem to present it. There is very little vital and logical connection between the teachings and efforts to heal. Especially is this so in Christian Science. The utilization of a great truth in all these systems of healing we endeavor to develop and illustrate in this work, which contains the results of much research and original thought.

I desire to acknowledge my indebtedness to A. T. Schofield, M. D., Thomson Jay Hudson, LL. D., H. M. Dexter, D. D., J. M. Buckley, D. D., The Arena, Mark Twain, L. A. Crandall, D. D., Rev. D. B. Cheney, William A.

Purington, and many other writers for some suggestions, illustrations and incidents. It has been my purpose to give a plain, comprehensive statement of the whole question as discussed by Christian Scientists and show the real Therapeutic principle that is utilized in the effort of these different schools to heal disease. It has also been my desire to expose the fallacies of Christian Scientists and incidentally those of similar, but to a certain extent, different schools. Justification for the plain language and forcible terms used will be found in the tendencies and teachings, especial of Christian Science. There is but one desire in my heart, and that is to know the truth and disseminate it.

C. F. WINBIGLER.

PHILADELPHIA, PA.

INTRODUCTION.

"CHRISTIAN SCIENCE" is thirty-two years old. It was discovered in January, 1866, by Mrs. Mary Baker Glover Eddy, President of the Massachusetts Metaphysical College. In 1876 the Christian Scientist Association was organized, and three years later "a mind-healing church, without creeds, called the church of Christ." Of this Association of course Mrs. Eddy was the organizer, and of this church she became pastor. Ten years later Mrs. Eddy saw her church with an assistant pastor, her college flourishing with charges for tuition of over $100 per week, and sixty-six female and twenty-nine male practitioners in the United States. Colleges and institutions also are announced for the principal sections and centers of the North.

"Christian Science" teaches that "the only realities are the divine mind and its ideas." That mortal mind ("mortal views") produces all the organic and animal actions of the mortal body. It teaches that "matter and

mortal body are the illusions of human belief." Sickness is a "dream of falsity." Sin is, because of a universal mental illusion and error. God "is principle and is the only substance." "Man was and is the idea of God, therefore, mind can never be in man."

The following in part is a prayer offered for a dyspeptic, taken from a text book on Mind Cure, issued by the President of the New York School of Primitive and Practical Christian Science. It is too readable to be omitted: "Holy Reality! We believe in thee, that thou art everywhere present. We really believe it. Blessed Reality! We do not pretend to believe, think we believe, believe that we believe. We believe. Believing that thou art everywhere present, we believe that thou art in this patient's stomach * * * that thou art the sole, only Reality of that stomach. Heavenly, Holy Reality, we will try not to be such hypocrites and infidels, as every day of our lives to affirm our faith in thee, and then immediately begin to tell how sick we are, forgetting that thou art everything and that thou art not sick and therefore that nothing in this universe was ever sick, is now sick or can be sick. * * * We know, Father and Mother of us all, that there is no such thing as a really diseased stomach, that the disease is the carnal mortal mind given over to the world, the flesh and the devil. * * * Lord help us to be-

lieve that all evil is utterly unreal; that it is silly to be sick, * * * atheism and denial of God to say, 'I am sick.'"

This is the "feminine fad" which my gallant friend exposes and combats in the pages of this work. This book, I believe, will have a wide reading. It is a popular treatment of a perplexing theme. Extensive reading and familiarity, not only with "Christian Science" but also with kindred subjects, are manifest throughout. The work has been well done. The positions taken are fair to all concerned, and the citations made are from standards.

The undersigned will be grateful if a word from him serves to call special attention to the book. He can but regard it as most timely. This "Science," falsely so-called, is an enemy both to Christian truth and to Christian churches considered as redemptive agencies. To make God a principle, and to reduce sin to an error, is to lead men, not into heresy, I would say, but into the most profound and far-reaching untruth.

J. HERNDON GARNET.

CHRISTIAN SCIENCE.

CHAPTER I.

DIFFERENT SCHOOLS.

Christian Science. Mrs. Mary Mason Baker Glover Patterson Eddy claims to be the discoverer of this remarkable system of teaching, in which there is a denial of matter and sickness as "delusions of mortal mind." "Divine Mind" is all that really exists and it cannot get sick. The system is Idealistic Pantheism. The form of treatment is audible or silent mental suggestion denying "sickness, disease and death," and affirming health, ease and life. There are several different schools, the leading one being the Eddyites.

Faith Healing. This system of teaching is very old and has had many followers among Catholics and Protestants. Rev. W. E. Boardman, who had a "Nursery of Faith" in the north of London which he called "Bethshan"; Dr. Charles Cullis of Boston, who

had a home for consumptives; Rev. A. B. Simpson of New York, who has every Friday meetings for healing the sick; Rev. John A. Dowie of Chicago, who has a great Zion hotel, are the chief exponents of this school. The last two are living and make healing by faith and prayer and often anointing with oil a prominent feature of their public teachings and practice. They do not deny the existence of sickness and disease, but claim that they are of the devil. Aside from anointing with oil and praying they look upon the use of medicines as sinful and the manifestation of unbelief. There are some differences in the teachings of some of the prominent leaders, but they can be properly included under the general appellation of Faith Healers.

Mind and Mental Cure or Healing. The general claim made by this school is that mind causes all disease, and, therefore, mind alone can cure disease. The practitioners are permitted to give "careful nursing" and exercise their common sense in the use of natural means, such as water, food, air and exercise, etc. There is much sound reason in their claim, but that mind produces all disease cannot be proven. They do not and cannot cure all diseases.

Ideal Suggestion. This school is represented by Henry Wood, Dr. Dresser and Ralph Waldo Trine. They do not agree in all the

essentials of their teachings, but generally there is enough in which they agree to class them together. They believe that mind is the only real thing in this universe and that matter is illusive if not an illusion. Ideal suggestion, they claim, will keep the mind supreme over feelings and everything else that seems to exist.

Murphyism and Absent Treatment. These are related by virtue of the fact that suggestion is the leading feature of both. The claim is made that thought can travel and affect another who is in a passive, expectant attitude and thus receive healing, and by aid of suggestions, given by letter or printed sheet, followed by the afflicted, disease is removed and health restored. Murphy claims to have great magnetic power.

There are other phases of these leading schools, practised largely by charlatans and quacks, for the money which they thus easily get from gullible and credulous people. The last named school has much of the spirit of charlatanry in it.

These systems have one truth of value running through them which I shall present in a succeeding chapter, and their agreements and disagreements can be presented in a few sentences.

All, except Faith Healing, agree in the supremacy of mind, in the influence of the mind

on the body, in denying disease and in affirming health. Faith Healing affirms disease and sickness as actual facts and asserts that they can be cured by Scriptural means, such as anointing with oil and the prayer of faith. Some of the other leading systems affirm the unreality of disease and sickness, and affirm the presence of health. It is not the purpose here to discuss these systems further, but only to present them thus briefly, so that the reader may intelligently follow us in the discussion.

CHAPTER II.

UNSCIENTIFIC AND UNCHRISTIAN.

SOME one was kind enough to send me a copy of *The Christian Science Journal* recently, in which is an article on "Opposition to Christian Science" underscored with pencil lines. The article is headed with Gamaliel's advice to the persons who were opposing and persecuting the apostles. If any one will take the trouble to look at the passage of Scripture cited (Acts 5: 34-42), he will probably find something very instructive. Gamaliel speaks of *different* persons, and it is very probable that this so-called Christian Science is a representative of Theudas, "giving himself out to be somebody," who was afterwards destroyed and whose followers were dispersed and came to naught, and were left to follow some other mystical vision or visionary; or it may represent "Judas of Galilee," "who drew away people after him," who "also perished, and all, as many as obeyed him, were scattered abroad." It is more likely that this late religious fad represents and is represented

by Theudas and Judas, than that the apostles are the representatives of this mongrel, unscientific, Buddhistic teaching. I infer this from its teachings and its fruits. The apostles, according to Acts 5: 42, "ceased not to teach and preach Jesus as the Christ;" (not "the principle of the man Jesus") according to this article under review.

—It is my intention to fairly represent the teachings of Christian Science and give citations and applications of these teachings, so that any one can see what he is accepting when he takes this school of thought to be the exponent of his religious faith and practice. There is a great truth in "Christian Science," but unfortunately it is buried under false teaching, which must be removed, before that truth can stand out prominently to bless the world.

The system of teaching called "Christian Science" is a piratical system and unfortunately it is "neither Christian nor science." If it confined itself in trying to cure disease there would be no necessity for this or any other review of its pretensions and teachings, *but* it claims to teach theology—the only true theology, as well as science and Christianity. Its very pretensions, much more its teachings, call for an examination at least.

There is a reason why the "clergy, press and people will not have this false teaching to rule over them." The reason or reasons will

be given in this review of the article referred to above as well as of Christian Science in general as taught by Mrs. Eddy, et al.

"The advent of Christian Science meets the same opposition and persecution as did the advent of the teachings of Jesus, the Christ." What an infinite difference there is between those teachings. To bring down Christ's teachings into such a comparison is very much like comparing a magnificent landscape to a malarial swamp. Of course reasonable, healthy people would oppose the latter because it produces sickness and death, whilst some persons perhaps could not appreciate the former because their æsthetic natures were not developed. The causes of opposition are very different in respect to Christ's teachings and the teachings of Christian Science.

The language used by Mrs. Eddy, the mother of Christian Science, and her followers, is so very nebulous, ambiguous and mystical that the ideas play "hide and seek" with you. Language and ideas to them are what objects were in the quick nimble hands of Herrmann, the magician. Now they are here—now they are not. This is a remarkable feature about Mrs. Eddy's use of language. There is also a learned profundity that makes her thoughts as clear as a fog-bank. Is it any wonder that scholars and scientists declare her teachings unscientific? Is it astonishing that men who

know something of the teachings of Christianity and also of the teachings of Mrs. Eddy, pronounce her teachings not Christian? The reader, we think, will also pronounce them unchristian as he sees them in citation further along.

Christian Science is unscientific because it practically takes issue with Science—its true meaning and its methods. Prof. Huxley says: "By Science I understand all knowledge which rests upon evidence and reasoning." This is a true, clear and comprehensive definition of science. It is the sum total of our knowledge which comes to us through the senses and our reason. If something tangible, material cannot affect the senses through which we are related to the external world, then we have no place for evidence and reasoning, which are the two channels of scientific investigation, and, therefore, we can have no basis for reasoning. The Christian Scientist would be just as bad off in this regard as anybody else. Hence the denial of these foundations of scientific knowledge leaves the teachings of Christian Science also in the condition of being unscientific.

Mrs. Eddy's dictum that "matter will be finally proven to be nothing but a mortal illusion, wholly inadequate to affect man through its supposed organic action or existence" would destroy her own process of reasoning

and ability of receiving and giving testimony, as well as the foundations of science. Her effort to heal people and the testimony of the results, which she is so quick to receive and utilize, would all be impossible.

Berkeley taught that a material world does not exist. Mrs. Eddy teaches that matter does not exist. Then what are our scientists investigating, and what have they been seeking for all these years? What did Bacon, Newton, Galileo, Herschel, Faraday, Huxley, and multitudes of others investigate, and what are the laws which they claim to have discovered and announced? What are the instruments used by them and by others—microscopes, telescopes, spectroscopes, hammers, scalpels, knives, etc., etc.? What are they used upon and what are they, in themselves, if matter is nothing but "mortal illusions"? The experience of all sensible, normally organized and reasonable people is against Mrs. Eddy's statement that matter does not exist. The universal experience and action of mankind are opposed to that statement. It is needless, in view of these facts, to farther prove that Mrs. Eddy's declaration, which is the fundamental thought of her teaching, is unscientific. *Falsus in uno, falsus in omnibus*—False in one (point), false in all.

Christian Science is not only unscientific, but it is also unchristian. A Christian is a be-

liever in and a follower of the Lord Jesus Christ. He believes that Christ is God manifest in the flesh (1 Tim. 3: 16; John 1: 1-5, 14). Other Scriptures affirm the same things.

Here is a solemn warning to which Mrs. Eddy and others would do well to give heed (1 John 4: 1-3.) "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." Had Mrs. Eddy read the Scriptures honestly she never would have said: "God cannot become finite and so be limited within material bounds." How does she know all this? Paul says: "Let this mind be in you, which was also in Christ Jesus: who being in the form of God thought it not robbery to be equal with God: but made himself of no reputation and took upon him the form of a servant and was made in the likeness of man, and being in fashion as a man, he humbled (emptied) himself, and became obedient unto death, even the death of the cross." This statement and Mrs. Eddy's does not agree. Who revealed to Mrs. Eddy that God cannot limit himself and manifest himself as man or in the flesh? The Bible declares that he has done so, and *Science*

and Health says he has not done so. Which one are we to accept? I will take the Bible. When Mrs. Eddy says that "God is not a person who can say I" or be addressed as "Thou" she practically denies that Christ is divine and condemns his prayer in John xvii. She also denies that Christ is God manifest in the flesh, or in a physical body, when she says: "That God is a corporeal being nobody can affirm." On pages 377, 378 and 393 of *Science and Health,* Mrs. Eddy positively and repeatedly denies the existence of a personal God. Her teachings concerning Jesus are that he is a man, while Christ is the divine principle of the man. This divine principle, however, is common to all men, according to her system. Hence, Jesus is simply and solely a perfect man, yet no more perfect than is every man in his essential being. The only difference is he exemplified the divine principle more fully than others in his life. This is a most refined and subtle denial of the true divinity of our Saviour. (Ibid., pp. 408, 501, 530.)

A Christian believes in Christ's divinity—and the central doctrine of Christianity is the doctrine of God's incarnation in Christ, but Christian Science does not believe this, and therefore it is unchristian.

A Christian also believes that Jesus Christ made atonement for sin so that "whosoever believeth in him shall not perish, but have

eternal life." "Who his own self bear our sins in his body on the tree." The doctrine, if not the method of the atonement is presented throughout the Scriptures. Christians believe and accept it. Mrs. Eddy argues against the atonement. "The material blood of Jesus," she says, "was no more efficacious to cleanse from sin, when it was shed upon the accursed tree, than when it was flowing in his veins as he went daily about his Father's business." (*S. and H.*, p. 509.) She either does not know what the Christian teaching is concerning the blood, or else intentionally tries to deceive the reader. If the former, then she is ignorant and ought to try and inform herself. If the latter, then she is acting the part of a mountebank and a hypocrite. The "bloodshed" stands in Scripture for life offered. Let her take the Scripture idea, which is the Christian idea of atonement, and substitute it in the quoted sentence above and she will see, as will any one else who will read it with this substitution, that Mrs. Eddy utterly denies the atonement of the Lord Jesus for sin.

Christian Science also denies the necessity and experience of the new birth (John 3: 1-16). "Man is spiritual and perfect—hence the real man cannot depart from holiness. Nor can God, by whom man was evolved, engender the capacity or freedom to sin." "Evil is an illusion, and error, and has no

real basis. It is a false belief." Where is the necessity for the new birth, a leading Christian doctrine, if these things are true? The ordinances which Jesus as Lord commands are abrogated and many of the teachings of Christ are practically and theoretically denied, and in these respects Christian Science is unchristian. I shall probably have more to say about some of these things farther along.

The truth of the matter is that Mrs. Eddy, instead of discovering the principles advocated in her book on *Science and Health,* the Christian Science Bible, has gathered them from Dr. Quimby, Berkeley, Transcendentalism, Pantheism, Buddhism, Brahmanism and Idealism. Around and through this combination she has woven some texts of Scripture, mystically interpreted. Any one taking the time and pains can easily verify these statements. Yet she claims to be the original discoverer of these principles! Truthfulness ought, at least, to be one of the fundamental principles of a teacher of science as well as of Christianity.

The author of this article under review, as well as Mrs. Eddy, talks about "demonstrating God" and "understanding" Him. This is one of their cardinal principles. "God is to be understood and demonstrated instead of believed and feared" (or loved?). See *Science and Health,* page 407. No man, according to

God's word, hath seen God at any time, cannot by searching find Him out, and only they who fear and love him can know him. Yet according to Mrs. Eddy he is not to be "believed and feared."

Mrs. Eddy does not take any pains whatever to tell us what she means by "understand and demonstrate."

I accept the statement that "the teachings of Jesus meet every human (spiritual) need." Then what is the necessity for the existence of Christian Science? There is a great difference, however, between accepting Christ's teachings and practising them, a great difference between believing his words and trusting in him as our Saviour. When I receive him I receive also eternal life, but I may believe his words and yet not have this life. Eternal life is something that I receive in Christ because he has eternal life in himself. But Christian Scientists do not believe *this,* for they believe Jesus was only a man, nothing more—he was God as any other man is God and not in any other sense. Mrs. Eddy even claims that his death was caused by animal magnetism. (*S. and H.,* p. 516.) These are some of the teachings of so-called "Christian Science."

Then the writer quotes the latter part of the sixteenth chapter of Mark as a divine confirmation of what Christian Science teaches.

There is but one serious difficulty about using that Scripture as a proof of their teaching, viz.: that it is not found in the oldest manuscripts, and other manuscripts give a different ending entirely to that chapter. It is doubtless an interpolation. What becomes of the five—especially of four—of the commands in that passage as indicated by the writer, viz.: "Heal the sick, cleanse the lepers, raise the dead, cast out devils"?

Excepting the apostles and one other person we have no accredited history of Christians casting out demons (evil thoughts as Christian Scientists unwarrantably call them) and raising the dead. There are only two cases where the apostles raised the dead according to the record.

To adduce what Christ says, "Verily, verily, I say unto you, He that believeth on me, the works I do shall he do also; and greater works than these shall he do" as confirmation of the statements and works of Christian Scientists is to say the least illogical, and to say the most, arrant nonsense. "Greater works" has reference to quantity rather than to quality. The supreme object of Christ's coming into the world was to seek and to save the lost," and to continue that work he sent forth his apostles, who were to preach and disciple the people. The miracles of raising the dead, healing the sick, etc., were incidental to his chief work.

So were they also incidental to the chief work of the apostles who were endowed with extraordinary gifts, but whose supreme mission was to preach the Gospel and lead souls to Christ. Hence they did "greater works" than Christ, for they led thousands of people into the liberty of salvation, whereas he only gathered a comparatively meager number. Their works were "greater" in quantity but not in quality. To infer that all believers can do what the apostles did is not logical to say the least. The circumstances are different between the present and the time in which they lived. We have the complete truth of God's word; we have facilities, appliances, etc., which they did not have. In fact there is no comparison between the peoples, conditions and circumstances of the apostles' time and ours. The promise is nowhere given in the Bible to believers, the apostles excepted, that they should have power over "sin, sickness and death" in the sense in which Christian Scientists use that phrase.

The writer says: "Evil in its manifold forms presents a problem to the world, not lending itself to easy solution." I thought there was no "evil"? But then it is not good to make too many suggestions.

The failure of "professing disciples of Christ" to cure disease and bring back the dead is referred to as a weakness growing out

of a "fundamental error" which lies at the root of human helplessness. I fear the weakness as well as the "error" will continue to exist even after so-called Christian Science has given its message and departed to the "land of illusions."

Then the claim is set up that "the Science of Being" was "discovered by one chosen of God to lead his children from sense to soul; from the bondage of sin, sickness and death to the eternal freedom of life, truth and love." A fine sounding phrase and promise with a peculiar application. In another chapter we shall consider and discuss this more at length. One conclusion has been reached thus far, viz.: that Christian Science is unscientific and unchristian.

CHAPTER III.

TEACHINGS OF "HEALERS" UNSCRIPTURAL AND UNREASONABLE.

JESUS the Christ was not subject to the limitations which have been manifested in the modern healers. He "healed all manner of disease, and *all* manner of sickness." "They brought unto him *all* that were sick, holden of divers diseases and torments, possessed with devils, and those that were epileptic and palsied; and he healed them." His message to John the Baptist was, "The *blind* receive their sight and the *lame* walk, the *lepers* are cleansed and the *deaf* hear, and the *dead* are raised up." These things were all done by the word and touch of his power instantly. The people did not have to return for several treatments paying so much for each one. The process of recovery was not protracted but was instant. The very last miracle that Jesus wrought before his death, the putting back and healing of the ear of the servant of the high priest, which Peter had cut off with his sword, could not have been done by Christian Scientists or

"Healers" of any kind. For these people to claim Christ as an example for themselves to follow and an *interpolated Scripture* (Mark 16: 9-20) as their authority is to say the least very illogical and weak reasoning. Then, too, why do they either ask or expect money for their treatments? They never heard of Jesus asking pay for his works. Jesus healed all diseases, why cannot they heal all manner of sicknesses? We shall find out why when we come to the secret of their cure and their failures to cure. There is not a record of any failures on the part of Christ or of the apostles after the ascension to cure *any* cases brought to them. The Modern Healers do nothing more wonderful than Indians, pagans, Spiritists, hypnotists. They cannot do what Christ and the apostles did. Their cures can be duplicated by hundreds of cases in *Suggestive Therapeutics,* therefore they are not supernatural.

We believe in a God who can hear and answer prayer, in One whose Providence is universal and whose might is unlimited, but one who works ordinarily through the forces of nature and established laws. Prayer has a very important place in God's plan of government. We are not told in the Word of God that prayer will *always* secure the recovery of the sick. Paul prayed that "the thorn in the flesh" should be removed, but the answer

that came back was, " My grace is sufficient for thee." The phrase in the New Testament that has a special significance is, " According to his will." If God wills to use secondary causes through which to effect cures and bring blessings to man, no one has a right to say nay. If the prayer of faith leads one who is afflicted to accept a suggested promise of God and he recovers, it is according to his will. But we have no right, neither is it reasonable to expect that any human being can know what God's will is for individual cases of sickness. We can bank on the words that " all things work together for good to them that love God," and it may be for the purpose of chastisement, discipline or for God's glory that certain things are permitted in some lives. The lives of Job and Paul, Timothy, Trophimus and Epaphrodites in the Scripture record illustrate this. It may be God's will to use a skilful physician or surgeon, or the experience of a nurse or the counsel of Christians and their prayers. He is the wise and prudent man who prayerfully follows God's leadings in his Providences.

Many healers are calling upon God's power, irrespective of cause and effect, as though it were somthing locked up which will surely be displayed under the *key* of their touch and prayer. Too often, as in the case of Dowie and others whose names might be mentioned,

there is a catering to as well as a manifestation of superstition. This usually is dangerous in its final outcome. God is not limited in the manner of answering prayer and "healers" have not a copyright as to God's definite plan of working. They ought to remember that the Scriptures do not teach that God works according to *their will* but "according to *His Will.*" The Word gives many cases of the answers to prayer but very few if any, excepting through means that God has used. In fact we do not recall an exception to this rule. The discussions, boastings and claims of many "healers" are disgusting, and one would almost think they were the specially chosen, favored sons of the Most High, and were admitted into his secret counsels and were made the special Vicars to dispense healing and health to those especially who will do as they say and pay what they can. Some of them may be very sweet spirited and humble, but in all with whom I am acquainted and have heard speak on this subject, there is the under-tone of self-confidence and assertion of peculiar power. *Naturally the most of them would be good hypnotists.*

All "healers" have their own particular theory as to how a cure is effected, and these theories often contradict one another. The one set claims that the Virgin Mary gives efficacy to the water of Lourdes; another coterie claims that they cure through spirits that have

returned; another class claims that the prayer of faith brings cures; the Mormon elders and apostles of Brigham Young claim to work miraculous cures; others claim that the cures are wrought by magnetism or mesmerism; another set claims that cures are wrought by a process of "vitalization"; Schlatter claimed to cure by the possession of supernatural power; Christian Science claims to bring in the power of "Divine Mind" which "chemicalizes" mortal thought and thus gets rid of disease; another class has large printed suggestions which the afflicted are to intently look at and think about in silence and thus regain lost health. The theories may be at variance *and are,* but there is one principle practised, it may be ignorantly, by all of them, that is effective frequently in bringing relief to the afflicted. Dowie may and does condemn Christian Science, and conversely is condemned by it, but they practise essentially the same principle.

In other words each class has been successful in curing some diseases and failed to cure others. Their theories do not explain their successes or failures. The principle of cure was ignorantly practised by them and did the work despite their illogical, contradictory and unreasonable theories.

Valentine Greatrakes—a quack and charlatan—performed more supposed miracles than

any "healer" of our day. Dr. Newton, another man of strong individuality, effected many remarkable cures without medicine and had a theory that did not explain how the cures were effected but reaped, as did Greatrakes, a large fortune from his healings. Dowie, of Chicago, has a great number of crutches and other paraphernalia that he claims he took from afflicted people who have been cured through the prayer of faith. He also has a large Zion hostelry into which the afflicted are taken and cared for, as often the cures are not instantly effected. A good, big price is charged for attendance and prayers also. What I desire to make plain is that the *theory* that one holds, and the *principle* which one practises in order to heal, may have no logical connection at all. *If the science of the principle can be discovered and it applies to all cases of healing, then the theories may be laid aside as useless.* This is an axiomatic proposition.

It shall be my purpose, however, to take up the theory and teachings of Christian Science, particularly and incidentally those of some other "healers," and show their fallacies and discuss at some length the real principle by which cures are effected.

It is scarcely necessary to say that there are cases in which surgery is needful, and no "healers" can do anything for such cases,

neither can they restore lost members. For instance, cases of gangrene, deep cuts into the body in which arteries are injured. They cannot restore an eye, a tooth, a finger, a limb, or any member severed from the body.

The tendency of the teachings of faith healing and Christian Science is to exalt that which is incidental in Scripture teachings and minimize that which is really essential. As a result other delusions naturally follow. Christianity never presented itself to be tested as a cure-all for bodlly sicknesses. The essential test is moral and spiritual regeneration and transformation of individuals and nations. On this test it stands and will stand. Hence it is a narrow and a paltry and unreasonable view to take when it is made a therapeutic agent for the cure of bodily ailments. Some time ago a person claimed to have a revelation from the Holy Spirit that a certain sick friend would get well in a day or two. He announced the revelation, which he had received, in a meeting. Inside of four days, death had come and brought relief to the afflicted one. He was mistaken about his revelation. Many similar cases might be cited, but space forbids.

It might be well to refer to one Scripture quoted by some "healers" in defense of their practice. It is James 5: 14. Great emphasis is put on the prayer of faith by these people, but little or no emphasis on the "anointing

with oil." This was a custom in the East among people who had the care of the sick. Oil was considered a very effective medicine. In Mark 6: 13, we are told that the twelve "anointed with oil many that were sick, and healed them." After people would take a bath they were rubbed with oil and it was refreshing and strengthening. This is another proof that God uses means through which to cure the afflicted. He *could* cure without the use of "means," but that he does so is not settled. That Jesus Christ wrought miracles all Christians believe, but that "healers" can do so we are justified in doubting.

"Faith Healers" have a very distinct creed that may be summarized as follows:

"All disease is the direct result of sin."

"All disease can be cured by faith."

"All the sick who believe are healed, though they may seem to be sick."

"All cures are miracles."

Is "all disease the direct result of sin"? Look at John, ninth chapter, second and third verses. "Master," asked the disciples, "who did *sin*, this man or his parents, that he should be born blind?" Jesus answered, "Neither did that man *sin* nor his *parents;* but that the works of God should be made manifest in him."

Who is right, the "Healer" or Jesus? What awful sinners Job and Paul must have

been if the "Healer" is right. John Milton, David Brainard, Robert Hall and multitudes of other men who professed to be Christians must have been great sinners, for they were great sufferers. The missionaries who become sick with fevers and die must be great sinners. Such teaching is cruel, irrational and unscriptural.

A logical deduction from the above statement is that suffering and sickness is the measure of one's sin, and health the measure of one's virtue and faith. You say that is not true. No, it is not, and the people who thus argue are subject to other delusions almost equally as great. It is needless to waste the time of the writer or reader to take up and show the fallacies of the other articles of their creed. Their teachings are fallacious, unscriptural, and unreasonable.

CHAPTER IV.

ORIGIN OF CHRISTIAN SCIENCE.

"IF through scientific demonstration Christian Science proves that Divine Mind or God is supreme; that good is the only reality," that evil is non-existent, "why does the world, and particularly the clergy professing to be disciples of Christ, combat its teachings with such vigor?" Because these things are not demonstrated and cannot be. It was well that the writer commenced with an "If." That little crooked word is still in the way of *their* demonstration!

Mrs. Eddy and her followers mix up historical and prophetical Scriptures in a marvelously unscientific manner and then call that way of stating things the "March Triumphant" of "Divine Science." "Christian Science is founded on the spiritually scientific meaning of Scripture; wherein God is recognized as the only Creator (this is conceded), evil as an unreality and the spiritual creation as the only work of the hand of God; hence (conclusion) the practical demonstration of Christianity found to-day in Christian Science."

If this is not logic, theology, science, philosophy and common sense, mixed, run mad, then our power of discrimination is at serious fault. The only thing that makes that quoted sentence even sound plausible, when read, is the little truth it contains and that which makes it ridiculous is the vast amount of fallacy.

Here is another cardinal principle of Christian Science—"God is the Principle of the Universe." What does this mean? It means that God has no personal existence separate and apart from his works, i. e., God is not a personal being at all. Here is what the writer says: It is only an echo of Mrs. Eddy's vaporizings—"We think of God no longer as a distinct personality, but as everpresent and *impersonal* Life, Truth, Love, Divine Mind." Here is a sample of Oriental Pantheism as well as of Modern Transcendentalism; Man's freedom is also denied, his natural immortality affirmed, and his future spiritual subsidence into the great universal all-mind is declared. This sounds much like the teachings of Theosophy. But Mrs. Eddy claims to have discovered these great principles and hence it would be wrong to accuse her of stealing them from Idealism, Pantheism, Theosophy, etc.

Man's material origin and his material bodily existence are denied. He is said to be the reflection of God—we know not how—hence he is now perfect and immortal. "Jesus

commanded all to be perfect as their Father in Heaven is perfect; thus *clearly showing* that man always has been perfect." O Tempora! O Mores!

We further learn that "God is not resident in his Idea, Man," yet man was never evolved or created, but is "very God of very God." That is, he is the Divine idea; or, he is God expressing himself. His essence is the same. He is spirit, since there is nothing but spirit. There cannot be men; there is only man, and since there is only God, man must be God. Spinoza wrote, "When we say man perceives this or that, it is only that God has such or such ideas." Hegel said, "Man is both the product and the producer of the world, the seer and the sight; he is the Absolute Spirit, the concrete expression of God." In correspondence with this manner of thinking we see Mrs. Eddy constantly using the singular number—man, and never the plural—men, in her book *Science and Health*. She says, "Man was and is the idea of God,—the conception of Eternal Mind, co-existent and co-eternal with it. Man was forever in God, or Mind. Therefore Mind can never be in man." Man was forever in God, God can never be in man. How clear! How logical! How like the contradictions of Idealism and Pantheism as well as of Idealistic Pantheism. Yet Mrs. Eddy has discovered these great principles!

This is only one of many contradictions which may be found in the writings of Mrs. Eddy and her followers. Let me say in this connection that if any person claiming to have reason would contradict himself as these erratic, visionary and scientific Christians do in their writings, we should attribute such contradictions either to lack of thinking ability or else to ignorance.

The writer says, "Woman gave to the world the spiritual idea, Jesus the Christ clothed somewhat with materiality." Yet these people claim that there is no matter! But then we must not pay any attention to little contradictions like these.

The same unanswerable arguments for the existence and reality of matter still stand, although Berkeley and Mrs. Eddy may declare otherwise. (Excuse me, out of politeness I should have placed Mrs. Eddy's name first, as Berkeley somehow—perhaps in a transmigration state—may have copied from her as she has discovered these things.) (See *Science and Health,* pp. 6-8, 11, 13, 150.) The latest as well as the truest philosophy admits that there is a material and an immaterial or spiritual existence. It is unnecessary that I should enter into a discussion of this generally, if not universally accepted proposition. However, it may be well for me to say one or two things

in this connection that may render clearer some things which I desire to say later on.

In philosophy all consciousness involves duality. The things considered are different in kind, viz.: matter and spirit. To accept the true or real existence of one and deny the existence of the other, is to falsify the plainest and most reasonable facts. Yet in the face of the consequences of such a denial, some philosophers have tried to build a unified scheme of knowledge or philosophy on one of these two hypotheses, viz., that all is matter or all is spirit. As a result we have Idealism, in which everything is declared to be spirit, or materialism, in which everything is declared to be matter, or else Absolute Identity in which matter and spirit are considered but forms or manifestation of one substance, a kind of *substantia una et unica.* Neither of these systems is plausible, much less reasonable, only as the plainest facts of existence are denied. It is scarcely necessary for me to say that no philosophy can be true which denies the most palpable facts. When the facts of consciousness are denied it is impossible to have a safe, permanent and true philosophy. To reach seeming unity at the expense of truth and facts is very unwise, for such a course of procedure must soon be reversed to the discomfiture of its advocates and believers. To leave out half the facts of consciousness by denying that

mind and matter are distinct from each other, is to have seeming unity at the sacrifice of all true knowledge and philosophy. The solution of the great problem of this universe in this way reminds me of the old story of the cannibal chief, who presented himself to a missionary for baptism. The missionary informed him that he would have to give up polygamy by giving up his second wife. When the missionary returned to that place to preach the chief met him again for baptism. The missionary asked him what he did with his wife. He said, "Me eat her!" In this science of Mrs. Eddy's we find that mind or spirit has eaten up matter so we have only spirit left.

A monistic hypothesis leads to some form of Pantheism or Materialism, and neither of these systems can fully and truly incorporate all the facts of consciousness and reality.

The denial of the existence of matter did not originate with Mrs. Eddy despite her claim to have discovered this and other principles in 1866. A distinguished woman from India said publicly in our country not long ago: "This teaching of Mrs. Eddy is not new; it has been taught in my country for four thousand years, and it has been the curse of millions of my countrymen." Brahmanism taught the fundamental doctrines of Christian Science. Any one at all conversant with Brahmanism the oldest philosophy, and Christian Science,

the medley of philosophy, can see that the latter has wittingly or unknowingly copied some of the principles of the former. They both deny that matter really exists. Almost the exact words which Mrs. Eddy uses may be found in a translation of a Vedic poem. The "Bhagavad Gita," Chapter 2, Verse 15, says, "The *only* real existence is eternal existence, that of spirit. Matter does not really exist; but is merely the production of Maya, the mystic power by which the Supreme Being has created an *illusive* and temporary matter which *seems* to exist, and does not really do so. There is then no *real* existence for matter, nor non-existence for Spirit which alone really exists." This is a clearer statement than the one Mrs. Eddy gives for the non-existence of matter. If she had copied this instead of trying to give part of it and adding her unreasonable paraphrase there would have been something of reasonableness at least.

Another particular in which these two systems agree is in the identification of man's life and soul with God, and therefore making man divine.

A further agreement may be found in the denial of actual pain and death.

Sin and imperfection are also denied by both. It would be interesting to elaborate these points of agreement, but in a brief work of this kind it is not best to do so. I desire

nevertheless to call attention to Davies' translation of the "Bhagavad Gita" and especially to the introduction, in which any intelligent reader will find much that has a resemblance to Christian Science as taught by Mrs. Eddy in her *Science and Health*. Brahmanism did not copy from Mrs. Eddy, did Mrs. Eddy copy from the teachings of Brahmanism? Mrs. Eddy probably knows very little of that ancient teaching directly, but some of the principles have come to her in one form and another and she has simply used them without giving credit. She has been quite an extensive borrower from many sources. Boston has been so very ready to accept any new teaching so that Brahmanism, Pantheism, Transcendentalism, and many other isms and a modification of them as well has found congenial soil in which to grow in profuse varieties. The most contradictory and at the same time the most acceptable form of the three leading isms specified above, finds its manifestation in so-called Christian Science.

Mrs. Eddy makes great claims concerning her so-called discoveries. She seems to feel that her position as a specially chosen "prophetess" and "seer" is justification enough to pronounce all other science false but her own, to condemn all the commonly accepted philosophy, to anathematize all churches. She boldly asserts and seriously maintains that

when she was only eight years of age she heard heavenly voices calling her to her divinely appointed work of saving the world. This was to be done by giving the world "Christian Science." In the May number (1899) of *The Arena* we find some startling revelations given to the public by H. W. Dresser and Josephine C. Woodbury. If what they say is true, Mrs. Eddy is a plagiarist and a pirate. There is such a clear reasonableness in what they say and such a clear historical connection, that we fear that Mrs. Eddy will not undertake to overthrow these revelations. It comes to pass that *her* great discovery was made, and taught and practised by Dr. Quimby. Mrs. Eddy (then Mrs. Patterson) was a patient of his. He gave her personal and distant mental treatment. A letter from Mrs. Patterson (now Eddy) dated Jan. 12, 1863, refers to the benefit received by a mental treatment which stopped all pain and speaks of herself as "a living wonder and a living monument of your (Dr. Quimby's) power," as a result of which "five or six of my friends are going to visit you." She accepts Dr. Quimby's theory of disease according to this letter, and uses terms which appear in Dr. Quimby's manuscripts, and in *Science and Health.* She says, "My explanation of your curative principle surprises people." Subsequent letters to the Doctor show that she was spreading his ideas,

defending him and making plain the difference between his theory and spiritualism. and that she was trying to heal diseases by the same mental principle. In a letter dated, "Saco, Sept. 14, '63," Mrs. Patterson says, "I would like to have you in your *omnipresence* visit me (absent mental treatment) at 8 o'clock this eve if convenient." From her letters to Dr. Quimby we learn that she lectured on his theory, acknowledged that she appreciated the spiritual side of his teaching, and even speaks of his work as a "science" which was "demonstrated" in her case. She met a friend who was formerly editor of *The Banner of Light* (a spiritualistic paper), showing something of her associates, who thought Dr. Quimby was a defunct spiritualist; "before I quitted him," she says, "he had endorsed your science." The following announcement was made publicly in Warren, Me.: "Mrs. M. M. Patterson will lecture at the Town Hall one week from next Wednesday, on P. P. Quimby's Spiritual Science healing disease—as opposed to Deism or Rochester Rapping Spiritualism." She declared to a friend concerning Dr. Quimby's power, "Why even the winds and the waves obey him."

The truth is, that Mrs. Eddy has stolen many of these peculiar doctrines, clothing them in new dresses of mystical terms and

claims the whole thing as a revelation. She has practised mesmerism, was a believer in spiritualism and practised somewhat of clairvoyance. Living witnesses, associates of Mrs. Patterson (now Eddy) in Portland and Lynn so testify. The clear and indisputable account given in *The Arena* of her relationship to Dr. Quimby, her lectures on his "Science," his teachings, and her use of his manuscripts, and also the use of the same terms in his writings and in her *Science and Health* all go to show beyond the shadow of a doubt that she has stolen her revelation from a man, and that she has not received it from God. She has stolen the laurels from a dead man's brow and tries to adorn therewith her own!

The only evidence that Mrs. Eddy has had anything to do with originating the philosophy of Dr. Quimby is found in the peculiarly worded interpretations of his principles and the foreign meanings of English words which she gives in order to shield his philosophy from detection. The writers in *The Arena* have made out such a clear case of fraud and piracy against this self-constituted prophetess so that any one with enough judgment to see what is right and wrong, and having honesty and moral courage enough to do the right, will as soon as possible cease following one who is so dishonest as to steal a so-called revelation and try to palm it

off on an unsuspecting public. "If there is no sin," as this high priestess of Proteus teaches, then of course she has not done wrong, and stealing also is just as honorable as not stealing. But people who feel that there is a moral law against stealing, and recognize it in moral action, will see that this wholesale appropriation of another's writings, abstracted or reproduced from manuscript or from memory, without giving credit for the same, is nothing less than thievery in its most brazen form.

Dr. Quimby was Mrs. Eddy's (then Mrs. Patterson) physician. She had his confidence and had the privilege of reading his manuscripts and hearing him expound his philosophy. As far back as 1838 he practised mesmerism and performed some remarkable cures. He practised the silent as well as the audible, the present and the absent, method of cure. Mrs. Eddy had a sharp, keen mind, her intuitions and reasoning powers were well developed, and she quickly saw the possibilities of a philosophy of that kind being utilized. She takes the principles and weaves about them peculiar forms of expressions and palms them off as a new revelation. She has succeeded in gathering about her many people and the cult, like Mormonism and Spiritualism, grows by virtue of the superstition of many people, and by the reputed and actual cures effected. The

seeming religious teaching catches many people who do not make any clear distinctions between a theory and its practice.

Mrs. Mary Mason Baker Glover Patterson Eddy has a keen instinct for making money by turning to profit lectures, books, spoons, photographs, etc., etc. She has prospered in her pseudo-apostolical office and she has become very wealthy from the sales of the above mentioned articles. She charged $300 for twelve lectures, or lessons, that she gave to each class that attended her Metaphysical College. She has received a large amount of money into her mortal treasury from her book, *Science and Health*, which is sold at $3 per copy. The claim is made that 160,000 copies have been issued. The souvenir spoons, in the bowl of which is an etching of Mrs. Eddy's home, and on the handle of which "Mother" Eddy's benign countenance looks at all who buy them, sells at five dollars for the gold-plated and three dollars for the silver-plated ones. "Mother" asks every Christian Scientist to buy one or more, and that each member of the family shall have one also as a means of grace and healing. In this, as in many other respects, we see the shrewdness of Mrs. Eddy displayed in dealing with the desires of the mortal mind and in reaching after the material dollars. How she can harmonize her condemnation of preachers for their "lux-

urious living" with their "soft palms upturned to lordly salaries," and her great wealth, palatial home at Concord, N. H., and her property interests in Boston with her many liveried servants and secretaries, and regularly paid doctors, as the reports go, we do not know or understand. She may be able to harmonize these things, but how we cannot see.

From all that has been said, and from much more that might be said, we are led to infer that Christian Science has had a very human, ordinary origin and the prophetess has utilized it for the purpose of getting considerable *material* or filthy lucre out of it.

Then too the essential principle of Mrs. Eddy's teaching is seen in the suggestion that every member of the family be furnished with a souvenir spoon as a means of grace and healing. Having that, if they are sick they think about the possibility of getting well. And the utilization of the suggestion may produce on some few a good effect. But aside from that this souvenir spoon is a shrewd trick out of which Mrs. Eddy intends to add to her material and mortal wealth by playing upon the credulity and superstition of the people.

Mrs. Eddy says: "The fundamental propositions of her teachings are self-evident, and if read backwards these propositions will be found to agree in statement and proofs." (*S. and H.*, p. 7). The first one and the basis

of all is "God is all." This proposition is Pantheism pure and simple, and if it is read backward "all is God" you have what the Christian Scientist professes to believe and what the Pantheist asserts. There is very clear evidence running all through this pseudo-science that it is borrowed and has not been a revelation from heaven. Mrs. Eddy has the effrontery to say of the fundamental proposition referred to above and of her teaching, "This is not Pantheism." What is it then? What does her dogmatic statements amount to in the presence of well-known and easily ascertained facts? Then, too, Pantheism has found many advocates and has been sent forth in many attires. Spinoza, Hegel and Fichte sent it forth in philosophical garb; Madame Blavatsky and her coterie of teachers and followers declared it to be an extraordinary and supra-mundane visitor in clothing of light; Mrs. Eddy and her followers send it forth as clothed in health-giving power; poetry brings it forth arrayed in splendor, thus appealing to the imagination; and literature arrays it in a dress that appeals to the curiosity, wonder and independence of the reader. But wherever it does appear, its final statement is that "God is all and all is God." Its God is the absolute, impersonal, boundless *IT*.

Joseph Cook presented in one of his lectures the antithesis of this view in five propositions

which have never been successfully denied or refuted.

1. "There cannot be thought without a thinker."

2. "There is thought in the universe."

3. "There is, therefore, a thinker in the universe."

4. "But a thinker is a person."

5. "Therefore, there is a personal thinker in the universe."

But instead of taking this reasonable, logical and philosophical view Mrs. Eddy took to the Pantheistic principle and further proved that she was a borrower and not original in her teachings.

Superficially materialism is more reasonable than pantheism. Each of these "isms" has a philosophy of its own. Pantheism gives the philosophy of Omniscience, whilst materialism gives the philosophy of Nescience. To accept pantheism and its deductions is to deny one's own distinct existence and virtually claim that he is nothing more than a boil on the body. To accept materialism is to take unconscious delight in knocking out one's brains and thus destroying thought which is nearest spiritual existence. Unfortunately for these "isms" *science* is made up of *facts* and *ideas*. To deny the one or the other is to commit intellectual suicide, which is morally, spiritually and physically wrong.

The truest philosophy is that which is based on the inductive method and begins with the fundamental facts of consciousness, the intuitive knowledge of matter, of mind, of God, and of each as different from the other. Knowledge of the external world, of man's own mind, of God's existence and presence, are some of the essential and fundamental facts of a true, enduring and satisfying philosophy. But this is not Mrs. Eddy's philosophy presented in her book *Science and Health.*

CHAPTER V.

THE TEACHINGS OF CHRISTIAN SCIENCE CONSIDERED.

IN this chapter we shall consider the supreme and fundamental teachings of Mrs. Eddy's book. Five things at least are affirmed:

(1). There is no matter.
(2). There is no individual mind.
(3). There is no evil.
(4). There is no personal God.
(5). The Bible does not mean what it says.

These are the accepted principles among all loyal Christian Scientists.

That these are the principles advocated by Mrs. Eddy can be easily proven by reference to her book.

(1). There is no matter. Matter is not real. It is nothing beyond an illusion. (Ibid., p. 158.) All is mind and there is no matter. (Ibid., p. 297.) Christian Science proposes * * * the extinction of all belief in matter, and the insistance upon the fact that matter is nothing beyond an illusion. (Ibid., p. 303.) In her book on *The Unity of Good and*

Unreality of Evil, she devotes one entire chapter (pp. 39-46) to the futile endeavor to prove that there is no matter.

In sickness you only feel a belief, whether it be cancer, deformity, consumption or fracture. (*S. and H.*, p. 297.) Tumors, ulcers, tubercles, inflammation, pain, deformed backs, are all dream shadows, dark images of mortal thought that will flee before the light. (Ibid., p. 301.) "God never created matter, for there is nothing in spirit out of which matter could be created." (Ibid., p. 380.) "Matter is finite illusion." (Ibid., p. 406.) This last sentence translated into very common thought and language would be something like this:—I am walking along and strike my toe, that has a corn on it, against a stone. The stone has no real existence, it is a "finite illusion." My toe has no real existence, it is also a "finite illusion," and of course the pain is an illusion. I only thought it was a stone. Of course I only thought I had a toe and hence I only *thought* I hurt it. This is fine philosophy! I saw a man bump his head against a beam of timber as he fell. The timber, his head, his fall and his pain, that he said he had, were all "finite illusions" and had no existence whatever. Matter is an illusion and has no existence because Mrs. Eddy says so!

(2). There is no individual mind. There is but one mind or spirit because there is but

one God. Man only reflects this one mind—man has no mind of his own. (*S. and H.*, p. 159.) Hence to divide mind into minds, spirit into spirits, soul into souls—is a broken link in the chain of Christian Science and ***hence*** (?) is of human instead of divine origin. (*Historical Sketch of Christian Science Mind-Healing*, p. 17.) There is really no finite mind or consciousness. (*Unity of Good*, p. 30.) We ought to rid ourselves of the belief that man is a separate intelligence from God. (*S. and H.*, p. 259.) Man is only an idea of God, the conception of eternal mind, co-existent and co-eternal with it. Man was forever in God or mind. (Ibid., p. 378.) This is some more of Mrs. Eddy's metaphysics (or rather meta-fusies). Man to God would be what a boil is to the body or a wart to the hand! He is a part of God somehow, but has no independent, individual consciousness or existence.

(3). There is no evil. Evil has no existence; it is neither person, place nor thing, it is a belief and delusion. (*S. and H.*, p. 236.) Evil is an illusion and error (or sin), is a false belief. (Ibid., p. 412.) Matter and evil are both Anti-Christian. (*Unity of Good*, p. 66.) Evil is a negation—there is no power in evil. (*S. and H.*, p. 34.) Mrs. Eddy claims that error and sin are identical. (Ibid., p. 22.) On page 317 she calls "sin" an illusion. This opens up some secrets to careful thinkers.

This sounds very much like a very old theology. Unfortunately for it, however, if we believe the Bible, it does not come from God!

(4). There is no personal God. Mind is God and God is mind—there is but one mind. This is a teaching of so-called Christian Science. Man shines by borrowed light; he reflects God's mind and his reflection is substance. Matter is substance in error, spirit is substance in truth. (*Historical Sketch,* pp. 17, 18.) What a fine analysis!—how clear—yes, as clear as mud! We could forgive an idiot or a lunatic for such effusions, but what must we say of a teacher of science! Oh, shades of Bacon, Huygens and Newton, deliver us from such contradictions and nonsense! ! ! God is mind. He is a Divine Principle, not person. (*S. and H.*, p. 377.) God is soul or spirit and not limited mind nor a limited body; therefore (?) spirit hath no outline. Soul is neither, and *it* cannot be a person. (*S. and H.*, p. 378.) There is another marvelous truth (?) brought out in Mrs. Eddy's book, viz.: There is no personal devil. (*S. and H.*, p. 393.) All that I have to say, knowing something of this world's history, is, if there is no devil there ought to be! The difficulty that Mrs. Eddy labors under is that she does not know the meaning of the word "person" used in philosophy and in theology. One thing is very evident in her writings, that is, that she uses

words in any sense in order to give at least seeming plausibility to her teaching. Any one reading her books can easily verify this statement.

(5). **The Bible does not mean what it says.** Mrs. Eddy seemingly—it is only seemingly—has great reverence and sympathy for the Bible. She says: "The Scriptures are very sacred to me." (*S. and H.*, p. 470.) Any one wading through the fog-bank called *Science and Health* will very soon see that the sense of the Scriptures is entirely drowned and enveloped by ridiculous platitudes and false interpretations, thus making the book of God, which has been such a comfort, power and light to multitudes, to be only an amulet or Kabala, which can only be interpreted by the Key or Glossary at the end of her unscientific and unhealthy *Science and Health.* The historical parts of the Bible are no more to her than the history of the Hottentots. Let me illustrate. The name Adam has twenty-six meanings and four representations. (*S. and H.*, p. 526.) Poor Adam would not know himself if he could come back to earth now and hear Mrs. Eddy read off his name and its meanings and representations. She also says: "The word Adam is from the Hebrew Adamah, signifying the *red color of the ground, dust, nothingness.* Divide the name Adam into two syllables and it reads, *a dam*

or obstruction. This suggests the thought of somthing fluid, of mortal mind in solution, etc." What can we think of people who accept and the author who promulgates such teachings as scientific? Is it any wonder that "Mother Eddy" can bank so certainly upon her followers obeying her command to buy *spoons?* Such interpretations and explanations as those given in so-called *Science and Health* reminds one of the speech of the Duchess in *Alice in Wonderland.* "Never imagine yourself not to be otherwise than what it might appear to others that what you were or might have been was not otherwise than what you had been would have appeared to them to be otherwise." This quotation has a semblance of sense, but it is quite illusive, but Mrs. Eddy's explanations, interpretations and vaporizings are far more unintelligible. Mrs. Eddy has warned readers that her book will not be fully understood for several centuries yet. The reason is that "English is inadequate to the expression of spiritual conceptions." Well, well, it is too bad that this age is to lose all this wise, wonderful and wizardy philosophy just because our language is a poor vehicle by which to convey the *great* thoughts of this prophetess!

In this "Key or Glossary" to Mrs. Eddy's work on *Science and Health* the Christian Science student and the Bible student are to

receive assistance and light by which they can intelligently interpret the Bible. A few illustrations beside the one given of the various meanings and representations of Adam's name will show how much dependence is to be put upon the vagaries of an erratic genius, whose chief principles are plagiarized and whose interpretations are mystically applied. The *Devil* has nearly three pages devoted to his (but he is not a *his,* he existeth not) name, and you can select "evil" with the "d" off or "animal magnetism" (the thing once largely practised by Mrs. Eddy and now by some of her followers), or many other meanings variously interpreted or applied.

The *children of Israel* are "the representatives of soul, not corporeal sense; the offspring of Spirit such as having wrestled with error, sin and sense are governed by Divine Science."

The *dove,* which the Scriptures use as the beautiful emblem of the Spirit of God, becomes "a symbol of Divine Science."

The innocent *Euphrates river* is transformed under the touch of this wonderful magician into "Divine Science, encompassing the universe and man."

Poor Mother Eve is set forth as "a beginning; that which does not last forever; the belief that the human race originated materially instead of spiritually—that man started firstly,

from dust, secondly from a rib, and thirdly from an egg."

The city of Jerusalem is "mortal belief and knowledge, obtained from the five corporeal senses."

"The Lamb of God which taketh away the sin of the world," according to the Scriptures, is "the spiritual idea of Love."

Mother stands for "God, divine and eternal principle, Life, Truth and Love," and if Scientists believe this definition of mother, then she who is now called "Mother Eddy" stands for God!

The resurrection is "the spiritualization of thought" and the new Jerusalem is "divine science" of course.

You can take this "Key or Glossary" and you can make Scriptural names and terms mean anything you like. If Hobbes were living he certainly could justly say, as he has said, and with great and truthful emphasis, "*Words* are wise men's counters, but the money of *fools*."

Christian Scientists inform us that the Bible has become a new book to them. This is probably true. They knew so little of the Bible before they read Mrs. Eddy's book so that under the mystical interpretations given it is a new book. No thorough and intelligent Bible student can ever consistently or contentedly follow the teachings of Christian Science.

It might be well in this connection to show how the teachings of so-called Christian Science contradict the plainest teachings of the Bible.

CHRISTIAN SCIENCE.	THE BIBLE.
"Jesus never ransomed man by paying the debt that sin incurs; whosoever sins must suffer."—*S. & H.*, Vol. II., 180. "Sin is not forgiven; we cannot escape its penalty."—II., 165.	"In whom we have redemption through his blood, even the forgiveness of sins."—Col. 1 : 14. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1 : 9.
"Petitioning a personal Deity is a misapprehension of the source and means of all good and blessedness; therefore it cannot be beneficial."—II., 170. "Asking God to pardon sin is a vain repetition, such as the heathen use. Habitual goodness is praying without ceasing."—II., 173.	"In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God."—Phil. 4 : 6. "For thy name's sake pardon mine iniquity"—Ps. 25 : 11. "And forgive us our sins."—Luke 11 : 4.
"The belief that man has a separate life or soul from God is the error that Jesus came to destroy."	"From everlasting to everlasting thou art God."—Ps. 90 : 2. "The soul that sinneth it shall die."—Ezek. 18 : 20.
"Science decides matter or mortal body to be nothing but a belief and an illusion."—II., 193.	"Let not sin, therefore, reign in your mortal body."—Rom. 6 : 12. "He shall also quicken your mortal bodies by the spirit that dwelleth in you."—Rom. 8 : 11.
"Man is co-eternal and co-existent with God, and they are inseparable in Divine Science."—I., 173.	"So God created man in his own image, in the image of God created he him."—Gen. 1 : 57.

These are most certainly contradictions if we can find contradictions of ideas at all. Dr. A. J. Gordon did a good service when he arranged these Scriptural passages side by side with Mrs. Eddy's pretentious and contradictory teachings.

Here are some more contradictions between the Bible and the teachings of Christian Science. These are only a few of many more that could be given.

"Mortal *body* and *material* man are delusions that spiritual understanding destroys."—*S. & H.*, p. 27.

"The term souls, or spirits, is as improper as the term Gods."—*S. & H.*, p. 404.

"Man is incapable of sin. . . ; Man cannot depart from holiness." —*S. & H.*, p. 541.

"God is too pure to behold" [*i. e.*, cannot behold] "iniquity."—*S. & H.*, p. 125.

"Principle [*i. e.*, God] never pardons either sins or mistakes."—*S. & H.*, p. 490.

"If we pray to God as a *person*, this will prevent us from letting go the human doubts and fears that attend all personality."—*S. & H.*, p. 492.

"There is no death. . . . Any material evidence of death is false, for it contradicts the spiritual facts of life."—*S. & H.*, p. 531.

"The body is the same after as before death."—*S. & H.*, p. 528.

"It follows that there is a future state of probation and progress wherein to grow out of a material into a spiritual sense of existence."—*S. & H.*, p. 528.

"And the Lord God formed man of the *dust* of the *ground* and breathed into his nostrils the breath of life."—Gen. 2 : 7.

"But ye are come unto Mount Sion, . . . and to the *spirits* of just men made perfect."—Heb. 12 : 22–23.

"For all have sinned and come short of the glory of God."—Rom. 3 : 23.

"The eyes of the Lord are in every place, beholding the *evil* and the good."—Prov. 15 : 3.

"If we confess our sins, he is faithful and just to forgive us our sins."—1 John 1 : 9.

"After this manner therefore pray ye: 'Our *Father* which art in heaven.'"—Math. 6 : 9.

"It is appointed unto men once to die."—Heb. 9 : 27.

"It is sown a natural body, it is raised a spiritual body."—1. Cor. 15 : 44.

"He that is unjust let him be unjust still: he which is filthy let him be filthy still: and he that is righteous let him be righteous still."—Rev. 22 : 11.

The application of Scripture as confirming the teachings of this unreasonable, unscientific, unchristian, plagiarized system is amus-

ing if not to say ridiculous. One of the lecturers answers the following questions in his own unique way and thinks it very comprehensively, thoroughly and unquestioningly done. The questions are: "What constitutes demonstrable Truth? What is Christian Science? Is it Bible Science? Is it Life Science? Note the following Scriptural texts: It is *able* Science. 'And God is *able* to make all grace abound.' It is *Bible* Science. 'The Word of God is quick and powerful.' It is *clean* Science. 'I will cleanse their blood that I have not cleansed.' It is *Divine* Science. 'The Lord is my Light and my salvation, whom shall I fear.' It is equal Science. 'The Lord respecteth not the person of any man,' It is *free* Science. 'Stand fast in the Liberty wherewith Christ maketh his people free.' It is a *glorious* Science. 'When Christ, our Life, shall be manifest, then shall we be manifested with him gloriously.' It is a *healthy* Science. 'I shall yet praise him who is the health of my countenance and my God.' It is *individual* Science. 'Every one of us shall give account of himself to God.' It is *just* Science. 'The Just shall live by Faith.' It is *Kingly* Science. 'Ye are a Kingdom of priests!' It is *love* Science. 'God is love.' It is *mind* Science. 'Let this mind be in you which was also in Christ Jesus.' It is a *neighborly* Science. 'Which was neighbor to him that fell among

thieves.' (Let me answer this—The person who tries to get a sick man away from a money-loving Christian Scientist.) It is the *promised* Science. 'Not one thing hath failed of all his good promised.' It is a *quick* Science. 'He hath made him quick of understanding.' It is a *right* Science. 'Let the Sun of righteousness arise with healing in his wings.' It is a *Spiritual* Science. 'We demonstrate the Spirit of God with power.' It is a *True* Science. 'We can do nothing against the truth but for the truth.' It is a *uniting* Science. 'That they may be one.' It is *wise* Science. 'Wisdom is justified of her children.' The Character of Christian Scientists justifies the manifested wisdom of our Mother in Israel. It is *excelling* Science. 'Seek that ye excel to the edification of the Church.' It is a *yielding* Science. 'Yield yourselves therefore unto God as those that are alive from the dead.' It is a *zealous* Science. 'God redeemed us from all iniquity (There is no such thing), and purified unto himself a peculiar people zealous of good works.'" This lecturer says: "We thus *demonstrate* (?) the practical excellence of Christian Science by our 'Bible Science Alphabet.'" He also says: "I have proven to you that Christian Science is not only Science, but Bible Science, Christian Science and therefore the Science of Life." Oh, shades of Mill

and Jevons and all the logicians before them and since, what reasoning, and begging the question! It is on a par with the old trick which we learned at school. "No cat has nine tails; one cat has one tail more than no cat. Therefore every cat has ten tails." There is no more absurdity in this reasoning than in that presented from this lecturer who is acknowledged to be one of their greatest propagandists in the field. No wonder he left the ministry. It is a wonder he ever entered it. We make this final quotation from this lecture as it is a part and parcel of the foolishness and fallacy promulgated by Christian Science teachers. "We consciously declare," he says, "that *Science and Health,* with Key to the Scriptures, was foretold *as well as its author* (the italics are his), Mary Baker Eddy, in Revelation 10. She is the 'mighty Angel,' or God's highest thought to this age (verse 1), giving us the spiritual interpretation of the Bible in the 'little book *open*' (verse 2)." It is very hard for a reasonable person reading such stuff to possess his soul in patience.

It is utterly impossible for Mrs. Eddy and her followers to accept the Bible in its plain and reasonable statements and hold to their teachings. They ought to give up one or the other and they must to be honest.

CHAPTER VI.

A SCIENTIFIC EXPLANATION OF THE CURES.

MRS. EDDY says that the "principles" which she announces have both physical and spiritual application and power. The physical have proven the best paying and most powerful in securing a treatment from Christian Scientists. But then there is no *matter* and it does not *matter*, except that it seems to be a great *matter*, if the *matter* does not materially become a *matter* of some thought on the part of the persons who have the *matter* to settle.

It may be well for us to consider one of the supreme principles of Mrs. Eddy's teachings. "Mind is God and, therefore, cannot be sick" —"what is termed matter cannot be sick" (*S. and H.*, p. 293), therefore, "man is never sick, for mind is not sick and matter cannot be" (*S. and H.*, p. 341), therefore, "sickness is a delusion" (p. 342). To put this in syllogistic form it would run as follows:— Mind is God and cannot be sick, therefore, man, who is God or mind, cannot be sick.

Mind is God and God cannot be sick. A

tree is life and matter, but matter does not exist as there is nothing but spirit or mind, hence the tree is spirit or mind and cannot be sick. "*All is mind; there is no matter.*" (*S. and H.*, p. 360.) So we could reason of an animal as well as a tree. An animal is spirit or mind as *there is no matter;* but mind cannot be sick, therefore, an animal cannot be sick. Yet I have seen some very sick animals. They have died of cholera and distemper, yet according to the teaching of this new fad, Christian Science, they were not sick. To deny the testimony of the senses and certain fundamental facts of consciousness is contrary to the elementary principles of all true philosophy.

Mrs. Eddy tells us that sickness is simply a belief or thought and has no actual existence. A person only *thinks* he has neuralgia, rheumatism, corns, headache, a broken leg, sciatica, gout, cancer, deformity, consumption. (*S. and H.*, p. 297.) Tumors, ulcers, tubercles, inflammation, pain, are all dream-shadows, dark images of mortal thought that will flee before the light. (*S. and H.*, p. 301.)

To cure all ailments and beliefs as well as all other things to which the flesh is heir, Mrs. Eddy informs us that we must "mentally contradict every complaint from the body; and hold (the) ground disputatiously, until the body yields to your (our) demand." (*S. and H.*, p. 308.) But there is no body, and how

can one contradict its complaints, and how can it yield to any demand?

If Mrs. Eddy, in a vague and mystical manner, says that the mind has power over the body and by the exercise of the will or the emotions great results in producing and curing diseases are evident, no one that knows anything of psychology and physiology would think of denying this. Multitudes of cases might be cited from medical and psychological authorities that prove that statement to be true beyond the shadow of a doubt. Mind Cure, Faith-healing, the cures of Christian Science, and every cure wrought is conditioned upon the mind accepting the suggestions of another mind, or the suggestions of one's own mind and acting upon the suggestion that one is cured. It shall be my purpose to prove this proposition in this chapter.

There are two or three preliminary statements that we ought to make in order to make the discussion as simple and unbiased as possible. 1. The element of faith in receiving and believing the suggestions is usually present in all sicknesses caused or cured. 2. The actual cures reported by the classes of "healers" referred to above must be greatly reduced for several reasons on account of (1) faulty diagnosis—the diseases were not what the practitioner said they were; (2) hallucination of the senses and mistaken judgment; (3) feigning

sickness in order to shirk work or to make a great reputation by virtue of the cure; (4) self-limitation of some diseases; (5) imaginary diseases; (6) intentional misrepresentation of patients or witnesses; (7) spontaneous healing; (8) the lying statements of healers. These conditions will reduce the marvelous cures of wonderful healers, etc., to considerably less than fifty per cent.

3. The mind's condition affects the body; the body's condition influences the mind. In disease the sub-conscious mind has special power over the body and its functions; in health there is a balanced condition of conscious and sub-conscious power, each using the body as an instrument through which to manifest itself. There will be a fuller discussion of these things as we go along.

There are many proofs of the influence of the mind upon the body. The emotion of sorrow, in moderation increases, but in excess checks, the flow of tears. Bloody sweat has been seen after extreme mental agony. Passing emotions and anticipations will increase the flow of blood and cause one to breathe faster. "We hold our breath" when our attention and expectation are held intently. Sudden joy or fear has caused sudden death. It has been observed by physicians and psychologists that bodily secretions are effected somehow as the result of processes going on in the

gray matter of the brain. The conclusion has been reached long ago that the mind "constantly plays upon the body for good or evil—causing disease, co-operating with it or causing its departure." The cortex or surface of the brain is the meeting-place of every organ and function of the body and they are brought into vital unity therein. It is now believed, that to a great extent the "ego" is formed in the cortex. Professor Bain has shown that all tissue nutrition is unconsciously influenced from this center and most physiological processes can be arrested mentally by its action. A sound and cheerful mind working through the cortex is a great protection against diseases, and if disease is present in the body mind can often eradicate it.

There is a great truth underlying what is called Christian Science, but it is lost in the theological vagaries which are taught or presented by Mrs. Eddy and her followers. In brief it may be stated thus: *There is a conscious and a sub-conscious manifestation of mind.* Each has control of certain parts or functions of the body. For convenience we will call the one *conscious* mind and the other the *sub-conscious* mind. The conscious mind is largely controlled by the senses or it is through the senses that it receives knowledge and impressions of the outer world and then classifies and utilizes its knowledge

and forms its judgments. The *sub-conscious mind is controlled by suggestion.* Suggestion is the magic wand that causes the sub-conscious mind to open and reveal its power and its treasures and produce great effects in the body.

The conscious mind collates, classifies and cognizes the world without and around us and its media are the senses. The sub-conscious mind intuitively classifies, ornaments and retains what the conscious mind gathers, and independently of the senses, by means of its intuitive power records all knowledge and performs its highest functions. The conscious mind in normal man is controlled by reason, knowledge, the sense perceptions and by the suggestions of others. The sub-conscious mind is controlled by suggestion alone.

Mental or suggestive therapeutics can be applied to bodily ailments in three ways at least; (1) by the sub-conscious mind influenced by suggestion in spiritual or physical surroundings; (2) by the sub-conscious mind acted on by the conscious mind in producing faith in persons, remedies, or places, etc.; and (3) by the conscious mind suggesting and acting upon the sub-conscious mind by the power of the will rousing the determination to get well to stop pain, and to prevent sickness, etc. *Suggestions are the controlling power over the sub-conscious mind and these suggestions can*

be made by another person, by surrounding conditions and influences or by one's own conscious mind, and since the sub-conscious mind has control of the bodily functions and the emotions, we find some very remarkable effects and cures produced by suggestion through the sub-conscious mind.

A few illustrations from hundreds that might be given will make the above proposition plain. Take for instance the remarkable cures that have been effected of which we have authentic history. St. Patrick, healing the blind by laying his hands on their eyes; St. Bernard restoring sight to eleven blind people and causing eight lame persons to walk and three dumb persons to speak, by laying his hands on them, and who was himself cured of his afflictions by St. Lawrence and St. Benedict, who came and touched him; Constantine and many others cured of colic and affection of the spleen by King Pyrrhus, who would lay patients on their backs and pass his great toe over them; the reported cures at Lourdes; the cures wrought by the holy coat of Trèves; the cures of faith healers, mental healers and Christian Scientists can all be explained by the principle announced. The sub-conscious mind receives and acts upon the suggestions, and this mind controlling the bodily functions and conditions through it the cure is effected.

The citation of several cases as to particulars will make this plain to the reader. A young man had paralysis of the tongue which seemingly yielded to no form of treatment. A certain doctor desired to try an instrument of his own invention which he thought would secure excellent results. Before performing the operation he placed a pocket thermometer into the patient's month. The patient thought it was the instrument, and as a result of auto-suggestion produced by the conditions about him he immediately cried out joyfully that he could move his tongue freely.

A young woman afflicted with aphonia, loss of voice, went to Dr. Bernheim for treatment. He prepared to try electricity. Before doing so he put his hand over the larynx and moved it up and down and said to her, "Now you can speak aloud." He told her to say "a." She said it. The aphonia disappeared.

A Catholic woman went to Dr. Hammond to consult with him about her sickness. He considered that she had an incurable disorder. (Doctors are sometimes mistaken in their diagnosis.) She turned away with a sigh. "Ah," she said, "if I but had some of the water of Lourdes, then I should be cured." It so happened that a friend had brought the doctor a bottle of the genuine water that he might chemically analyze it and find out its medical properties. He told her that he had some and

promised to give her some providing she would first try a more potent remedy, Aqua Crotonis (Croton aqueduct water). She said that it could not reach her case. (The suggestion of Lourdes water had complete control of her.) He gave her a little bottle of Lourdes water, but labeled it "Aqua Crotonis." She returned no better. Then he gave her a vial of Croton water and labeled it "Water of Lourdes." She was completely cured.

I have heard of a practical joke played by a dozen students upon a classmate. One of them met him with the greeting: "John, how pale you look! You must be sick." "Never felt better in my life," replied John. The second, on meeting him, insisted that he was very pale, and looked as if he ought to be in bed. The third added the same doleful testimony, and before the twelfth was reached, John was sick and a physician was sent for. Suggestions made him sick.

A story is told of a person who was executed by suggestions. Some physicians obtained permission from the authorities to try the effect of suggestion upon the body. They informed the criminal that they were ordered to bleed him to death in his cell, and thus save him from the disgrace of a public execution. He readily consented. He was blindfolded, and the doctor pretended to pierce his arm with a lancet, poured warm water over it into a

[illegible] was produced. [illegible] and the mental [illegible] suggestion by the doc- [illegible] and the affliction

ceased. One element that enters largely into medical diagnosis to-day is the mental thought, in the form of conscious or sub-conscious suggestion, which acts on the secretions of the body as in fear or excessive emotion. In fact mental emotions produce a change in the character of all the secretions of the body. Different positions of the open hand are much used now in diagnosing nervous diseases owing to the fact that spontaneous nerve activity manifests itself there. That activity is dependent on mental conditions.

A man some time ago saw a friend of his with a stricture of the gullet and soon after experienced trouble in swallowing, and he ultimately died of a spasm of the throat. Any standard works on Suggestive Therapeutics will give numerous cases where suggestions through the sub-conscious mind have cured many diseases and sicknesses and will, in some cases, also show how those diseases and sicknesses were produced.

Emotion has caused epilepsy, diabetes, jaundice, paralysis, boils, cancer, gastric diseases and the most serious diseases known.

Prof. Rolleston says that a defeated army readily succumbs to dysentery, scurvy, malarial fever and other diseases. There is a very slight affection among the victorious.

Many similar cases could be cited, but enough has been said by statement and illus-

[illegible] the intelligent [illegible] [illegible] Christian Science [illegible] sub-conscious mind [illegible] the suggestion [illegible] [illegible] the person [illegible] [illegible] in the person [illegible] [illegible] suggestions [illegible] some cases [illegible] [illegible] a negative [illegible] [illegible] positive and disease [illegible] success of healers [illegible] [illegible] is a great [illegible] faith healing, mental heal- [illegible] It would be a miracle if [illegible] [illegible] the mind [illegible] [illegible] of life being such as [illegible] was not healed by suggestion [illegible] conditions, of certain diseases.

Faith and fear and other emotions set going certain powers of the body which are controlled by the sub-conscious mind and by which disease may be produced and cured. Dr. J. M. Bruce says: "We are compelled to acknowledge a power of natural recovery inherent in the body—a similar statement has been made by the writers on the principle of medicine in all ages."

Dr. John Hunter says: "As the state of the mind is capable of producing a disease, another state of it may effect a cure." Sir Thomas G. Stewart says: "In heart disease the most important element is rest. Second in importance is perhaps the element of hope." Establish the idea of hope in one so afflicted and benefits almost immediately follow. On the contrary, if the patient is despondent, there is danger of a siege of sickness or of death. A friend of mine has heart trouble. He says it seems as though he is doomed. Recently he was examined for life insurance. He stood such an excellent examination that the thought of heart trouble left him for a time. The changed suggestion caused him to feel better. Hundreds of similar cases could be cited. The controlling suggestion has influenced the sub-conscious mind so that a corresponding good effect is realized in the body. "A lady suffered from organic heart disease and rapidly developed dropsy, from distress

at the conduct of her husband, and was in imminent peril of death. At this crisis she lost her reason. The disturbing mental factor (of disease) being eliminated, the balance of the laboring circulation quickly righted itself." This case is cited by Dr. A. Morrison, in the *Practitioner,* 1892, p. 29. It is a positive proof of the effect of the change of controlling suggestions.

"Father" Chiniquy was taken sick with typhoid fever in Canada and was told by his bishop and four physicians that he would die. He had a vision in which his favorite saint told him, "You will be cured." He got well and all Quebec was rejoicing in the miracle. Four physicians examined him and showed him that his recovery was due to his strong will. Chiniquy listened, but thought his saint wrought the cure. He had a votive picture made of her. A priest who saw it told Chiniquy that the cure was no miracle, and at last that suggestion was lodged in his mind. Some years after he was taken sick again with typhoid fever in Chicago and was given up to die. He did not pray to any saint, but determined to get well and did so. He then saw that the saints had nothing to do with this or the previous cure and soon after took the picture down and burned it. This incident is found in his life.

A young woman persisted that she would

die of typhoid fever. She was taken down with it. The physician learned that she was controlled by the suggestion that this disease would result in her death. She said to him, "I am going to die." He said, "Certainly," to her surprise. She persisted that she would die. He said, "Of course you will." She asked him if he did not care. "Oh, yes," he said, "but you say you are going to die. You will probably die if you say you will." She said, "My saying so does not make it so." He said, "It may, for if you said you would not die you would likely get well." She accepted the counter-suggestion and got well.

Dr. Buckley cites the following case: "A doctor was called to see a lady with severe rheumatism. He improvised a vapor bath in bed, with an old tin pipe and a tea-kettle, and only succeeded in scalding the patient with the boiling water proceeding from the overfull kettle through the pipe. The patient screamed, 'Doctor, you have scalded me,' and leaped out of bed. The rheumatism was cured and did not return." The curing of warts, of hiccoughs and many other minor ailments by suggestions either with or without means to aid the suggestions are matters of common occurrence. *Fraser's Magazine* for May, 1873, gives a case of whooping cough which was cured by a good whipping. The cures that are wrought by medicine presumably have a

psychical element associated with them, and doctors and psychologists are now saying it is the most effective element in the cure. The assertion has recently been made that medicine does not cure at all but only stimulates or excites or depresses, by or without suggestion, the diseased parts, so that the vital forces of the body can gain their equilibrium or ease of action.

The principle of suggestion is utilized by Christian Scientists and healers in general. Mrs. Eddy says: "Argue with the patient: You have no disease, you are not in danger; you have nothing to fear, and are perfectly well! and you will find it soothes the symptoms of any disease! If the disease is consumption, begin your arguments by showing that inflammations, tubercles, hemorrhages and decompositions are but thoughts, beliefs, mental images, before mortal mind, not the immortal mind. Drugs, cataplasm and whiskey are shocking substitutes for the dignity and potency of mind. Any abnormal condition of the bones is the action of mortal mind as direct as insanity. Bones have no more substance than thoughts, what we call matter was primitively error in solution." Here is suggestion advocated and idealism run to seed. These are practically the statements made by Dr. P. P. Quimby, from whom Mrs. Eddy plagiarized most of her teaching. The

curative agent in Christian Science and all systems of mental healing is suggestion controlling the sub-conscious mind, which controls the vital functions of the body. This is equally true of many cures wrought—equally wonderful—by hypnotists and by the great doctors of some of the hospitals of Europe, and now being utilized in our country: they cure by means of suggestions received by the sub-conscious mind of the afflicted. "Dr. Ranieri Gerbe, of Pisa, cured 401 out of 626 cases of toothache, by making the sufferers crush a small insect between their fingers, which he represented as an unfailing specific."

We have cited the above cases to make clear, if possible, the proposition that suggestion, either from the mind of another or from one's own mind, produces very remarkable effects on the body, and that cures wrought by Christian Scientists and healers generally are thus effected. We are only on the outer edge of the application of the great law and principle of suggestion which will be utilized in the restoration and maintenance of health and happiness. Many people apply it now to themselves and to others—some unwittingly and some knowingly—and more will do so as they learn how to use and direct it.

There is, however, no need of denying the existence of matter and disease in order to get beneficial results from suggestions made

to and utilized by the sub-conscious mind. Mrs. Eddy says that the person healing and the person healed must mentally contradict every complaint from the body, and hold (the) ground disputatiously, until the body yields to your (our) demand." This is nonsense.

"When a person thinks he is well he is well," says the Christian Scientist. I had a swollen finger some time ago. It threatened to be a felon or a "run around." It turned out to be the latter. When it pained me severely, I would say it did not pain, and every time I said it I told a lie. Suppuration and a needle gave me relief when lying did not! Every time a Christian Scientist treats *genuine* sickness they have to lie, for they commence by denying sickness if they follow Mrs. Eddy's instructions. There *is* some so-called sickness that can be dispelled by getting the person's mind off of the supposed ailments and causing him to expect a cure, or by making counter-suggestions which will produce opposite effects. Dr. Hack Tuke, in his book on *The Influence of the Mind upon the Body in Health and Disease,* gives many illustrations of this proposition, as also does Dr. Carpenter, of England, in his work on *Mesmerism and Spiritualism.* And so do other eminent physicians. There is no doubt at all but that a suggestion and an expectation with co-operating circumstances or a great emotion may control a per-

son both mentally and physically, producing health and disease as well as epidemic delusions.

It is scarcely necessary for me to mention the Dancing mania of the Middle Ages; the supposed Demoniacal Possession in the nunneries of France; the Mewing and Biting manias in the nunneries of Germany; the ecstatic revelations of Catholic and Protestant visionaries; the Tarentism of Southern Italy; the Leaping Ague of Scotland; the Witchcraft mania of New England and similar manias as illustrations—all of which are explained upon the hypothesis that the subjection of the mind to a dominant idea or suggestion results in a great expectation and corresponding action. This is not only true of delusions but just as true of health and disease. The cure of disease is effected in many cases by suggestion and the expectation of health with or without the use of means; in other cases by the co-operation of thought, by mental utilization of a psychic element not yet thoroughly understood. That there is such a psychic element, no one, who has read the latest results of psychical investigations in England and America, can doubt. The limited space for the discussion of this phase of Christian Science will not permit citations from the Reports, that would very much clear away some, if not all, the fog and tomfoolery advocated as a great discovery on the

part of Mrs. Eddy. Visual impressions, diagrams, tastes, thoughts, pains, may be transferred from one mind to another by concentration of thought and suggestions. If pains and impressions can be given in this way, can they not be cured in the same way?

Those things mentioned above, which are like manias, and are such in fact, are all conditioned upon suggestions received by the subconscious mind and acted upon.

Then, too, may not thought, as many phenomena in nature, have vibratory energy? It is a well-known fact in science that all structures have a definite rate of vibration, depending of course on their materials, size and shape. Let me illustrate this fact. A fiddler came along when the bridge at Colbrooke Dale, New England, was being built, and he said to the workmen that he could fiddle their bridge down. The builders told him to fiddle away. He struck note after note until one was found that the bridge vibrated to. The stronger he played the more the bridge shook, until the alarmed and fearful workmen asked him to stop. They were afraid that he would fiddle the bridge down. It is a well-authenticated fact that a drinking-glass has been broken when its sympathetic note has been sounded.

Is it at all incredible that by a similar vibratory energy some sicknesses can be cured, and certain very remarkable things done when

the mind is, or at times may not necessarily be, dominated by a great suggestion or expectation? Some time ago I read of a woman who had a tumor cured by following the directions, given by a friend, to touch a corpse. This was the suggestion applied. She was cured by the suggestion and a great expectation, acting through the mind on the heart, causing the blood to flow faster to the diseased condition and sloughed off the tumor. Many other cases could be given, equally authentic and even more remarkable, if space were permitted. But the cases given in the first part of this chapter and here will be enough just now to make plain the leading thought that suggestion utilized produces wonderful results.

However, it may be well for me to say that "Physiological-Psychology" is at present rendering magnificent assistance in helping to solve many seemingly inexplicable things. Dominant controlling ideas or suggestions, psychical energy and great expectations will successfully explain all the remarkable things done by Christian Scientists. Knowing this, is it not a little amusing, to say the least, to read Mrs. Eddy's book containing her great theological and scientific instructions, and find that her teachings have no more direct relationship to the trials of healing, curing disease, and what she professes to be able to do, than a book has with a walking-stick, or a desk has

with a horse? Any one carefully reading her book will very quickly detect this non-relationship of her teachings and her professed efforts to heal.

She says she has restored persons to perfect health who were suffering from heart disease, enteritis, ulceration, hip disease, and has even raised up persons to life when "the dew of death was on the brow." (*S. and H.*, pp. 24, 42-45.) She also says, "I have healed hopeless disease and raised the dying to life and health" (p. 317). "I have raised up the dying" (p. 330). Yet, notwithstanding her saying that she has done these things is it not remarkable that she has buried at least two husbands in the last twelve years? Why did she not raise them up from "dying, to life and health"? Echó answers, why?

Mrs. Eddy would have greatly aided her cause if she had given the names and addresses of the persons that she has brought back to life. Those persons doubtless would have been glad to record their testimony concerning her marvelous power. But unfortunately this statement of hers, like many others which she makes, does not prove it so. She also claims that the principle which she advocates "is divine and apodictical"—that is, it is evidence beyond contradiction. (*S. and H.*, p. 11.) She says that "no human tongue or pen has suggested the contents of *Science*

and Health (her book), nor can tongue or pen ever overthrow it." (*S. and H.*, p. 12.) It seems a little strange that Dr. Quimby and Mrs. Eddy talk so much alike, excepting the doctor is not so boastful. He advocated the same principles and practised the same methods in curing disease, and Mrs. Eddy was one of his patients and borrowed his writings, and in the face of all this she professes to have discovered all these things and to have received them as a divine revelation. And pray where did she discover them? In Dr. Quimby's writings. How are they divine and apodictical? She says because they are "beyond contradiction and overthrow." This is pure assumption on her part and is scarcely worthy the attention which is accorded to her and what she says. She also claims that "the principle of my system is demonstrable." (*S. and H.*, p. 9.) If that is true why does she not submit some proofs of her claims to human belief? Yet in a book of six hundred pages or more she offers not one proof in confirmation of her dogmatic statements. A "divine and apodictical" teacher should at least be reasonable and present *some* credentials for her wonderful works. Mrs. Eddy, in a sense, claims infallibility. We have heard of others that made the same claim—but they are not now running around loose. They are wards of the state to care for and at times to restrain.

One of the graduates of the Massachusetts Metaphysical College said some time ago:—

"Mrs. Eddy had taken poison with impunity, that by the power of her mind she can cause a dying plant to revive, bud, and bloom, and that she has already raised the dead." How much truth is there in these assertions? Unfortunately there is at present no opportunity to test Mrs. Eddy's power to heal, as she advertises that she "takes no patients and has no time for medical consultation." Some of her refusals, however, to give a practical demonstration of the Science look suspiciously like an unwillingness begotten of fear. Prof. L. G. Townsend, D. D., of the Boston University, made a public offer to Mrs. Eddy, through the columns of *Zion's Herald* [Dec. 3, 1884], of one thousand dollars ($1,000) "if she, or her entire college of doctors, would put into place a real case of hip or ankle dislocation, without resorting to the ordinary manipulations, or without touching it;" and he further offered two thousand dollars ($2,000) "if she, or her entire college, would give sight to one of the inmates of the South Boston Asylum for the Blind, that sightless person having been born blind." In the *Journal of Christian Science,* Feb. 7, Mrs. Eddy noticed the offer, and said: "Will the gentleman accept my thanks due to his generosity, for, if I should accept his bid, he would

lose his money. Why? Because I performed more difficult tasks fifteen years ago. At present I am in another department of Christian work, 'where there shall no sign be given them,' for they shall be instructed in the principles of Christian Science that furnishes its own proof." Had Mrs. Eddy refused on the ground that such a test was unfair, and that, under such conditions, her power to heal would be limited, we could not object. But, when she claims the power and practically affirms that she is able to work the cures, and still refuses, her answer seems but little better than the evasion of a quack.

She claims that distance and belief in Christian Science do not prevent its effective working. (*S. and H.*, p. 44.) She says she instantaneously healed a crushed foot of a person living in Cincinnati, O., so that the man put on his boot and walked several miles. What a pity she did not publish his affidavit. I do not believe what she says about this cure. On page 311 of *Science and Health* we have other accounts of marvelous cures which Mrs. Eddy claims to have wrought. "By mind alone I have prevented disease, preserved and restored health, healed chronic as well as acute ailments in their severest forms, elongated shortened limbs, relaxed rigid muscles, restored decaying bones to healthy conditions, brought back the lost substance of the lungs

and caused them to resume their proper functions." (*S. and H.*, p. 152.)

Some of these things have not been done, others may have been by the process previously referred to.

I do not believe that Mrs. Eddy performed the possible or probable cures by her mind alone. If any cures were wrought it was in co-operation with the *suggestion* to and the *expectation* of the afflicted. If she did all these things by her own powers alone why does she not walk along the streets of Boston and into the hospitals and dispense her marvelous healing virtue to the joy and health of the sick and afflicted and to the discomfiture of the doctors and the undertakers? That is not the *way* that Mrs. Eddy works. There is no physical side to that manner of healing! There is no money in that! !

CHAPTER VII.

MORTAL THOUGHT AND SELF-EVIDENT PROPOSITIONS.

THE cures Mrs. Eddy has wrought are not nearly so marvelous as some of the cures that have been wrought by Charcot of France, De Luys of England and many others through *Hypnotism.* Some things that she says she has done she never did and never can do!

Let us consider briefly another of her great principles, viz., "Science by the alchemy of Spirit neutralizes disease." (*S. and H.,* p. 313.) "What I term *chemicalization* is the upheaval produced when Immortal Truth is destroying eroneous and mortal belief." "Patients unfamiliar with the cause of this commotion, and ignorant that it is a favorable omen, may be alarmed." To put this in the form of an illustration, it would run as follows: You have eaten something that will not digest, you take an emetic and an upheaval occurs which is a *chemicalization.* Or, to illustrate the latter statement, a person eats a meal, gas is generated by the food and fluids

of the body, and a *chemicalization* occurs which results in the colic, and so the person "unfamiliar with the cause of the commotion, and ignorant that it is a favorable omen, may be alarmed," but should not be, for it is only chemicalization and that is not dangerous, for "Science by the alchemy of Spirit" will soon relieve.

Those illustrations are an account of real chemicalizations. Mrs. Eddy's idea is that thought or truth meeting error there is a similar process going on within the mind and body and truth will chemicalize error and will compel it to pass away. It hardly seems possible that any sane person can make the statements which she has made in her book *Science and Health.* It is a marvelous thing that any sane people can accept that stuff as science. Yet the statements have been made and they have been called a revelation, and there are many people who accept them as such and claim to believe and practise them as scientific.

Mrs. Eddy claims that the general belief of the people is the producing cause of so-called misery and death. The child falls into the water and is drowned because people believe that water will drown. A boy falls into the fire and is burned because people think fire will burn. A man by mistake takes arsenic and dies because people believe he will die. The few who think the drug harmless, where a

mistake has been made in the prescription, are unequal to the many who have named it poison, and so the majority opinion governs the result. (*S. and H.*, p. 35.) On the same principle I suppose a man is drunk simply because people think so. In other words, if the great majority of the people should believe that poisons would not kill, that water would not drown, that fire would not burn, that a fall would not hurt, we should be living in a world where we could take all poisons, live under water, walk in fires, fall off of high precipices, do anything contrary to natural laws and suffer not, neither be killed, simply because the people believe the violation of these laws would not be visited by penalties. This is Science!

A man hanged for a crime would not, under such circumstances, suffer pain nor die, because the people believe that he has no pain and that he cannot die. He is simply resting a little while from his labors. No, he is not even hanging, if the people just believe he is not. If this is not science, then what is?

If people would change their belief everything would be different. We could fly, walk through fire, live in the heart of a cyclone, live under water, swim like fish, run like deer, never grow old, if people believed these things. Why don't they believe this way? Echo answers, why?

It might be well to follow out this line of argument by Mrs. Eddy, to show how ridiculous it is. She says, "Close your eyes and you may dream that you see a flower, that you touch and smell it. Thus you learn that a flower is the product of mind, a formation of thought rather than of matter." (*S. and H.*, p. 235.)

This is said to support her theory that there is no physical causation, that what you seem to see is simply an image having no external object back of it. Flowers, landscapes, people, etc., etc., have no objective existence but are only images which the mind creates within itself, but, let me ask, images of what? Is it possible to have an image without a reality answering to it? Let Mrs. Eddy close her eyes and try to see an object, the like of which in some form or other she has never seen with her eyes open, and she will find that she has struck an "eye-opener." It is utterly impossible for the mind to *create* an image of that which has not some form of objective existence. This old false theory of Berkeley has been driven back into the realm of shades by this great fact and others equally great.

Mrs. Eddy's hypothesis concerning electricity is an amazement if nothing else to any one who knows anything at all about its laws and utilization. She says, "Electricity is not a vital fluid (how does she know?), but an

element of mortal mind, the thought-essence that forms the link between what is termed matter and mortal mind. Both are different strata of human belief. (How does she know they are?) The self-destructive forces of mortal thought are expressed in the earthquake, the wind, wave, lightning, fire, the ferocity of beasts." (*S. and H.*, pp. 171, 172.) If enough human beings thought that these things could not destroy, then their force would be futile. Since there is no physical causation, according to this teaching, earthquakes, fires, floods, storms, etc., are simply imaginings of the human mind, having no reality in the external or objective world!

The destruction of the cities by Vesuvius, the burning of Rome and Chicago, the Johnstown flood, the Charleston earthquake, the terrible wreck on the coast of England in which six hundred lives were lost, the yellow fever scourge, the cholera epidemic, the destructive la grippe, the grasshopper plague, the Western cyclones, the Eastern blizzards, the Turko-Grecian, Spanish-American, and Anglo-Boer wars, and all manner of diseases, devastations and desolations, are imaginings and dream shadows of the human mind having no reality in the external world! There was and is no real destruction of life and property, for these various things that cause the world to stand aghast were and are only "self-destructive

forces of mortal thought" expressing themselves to "mortal mind" in unreal images that have no objective reality.

This same nonsense is applied to fevers. "The images held in the unconscious mind frighten conscious thought. The fever pictures drawn by millions of mortals, and depicted on the body through transfer of thought from one mortal mind to another, rest at length on some individual mind and a belief of fear that ends in a belief of death, to be finally conquered by Life. Truth is always the victor. Sickness and sin fall by their own weight." (*S. and H.*, p. 329.) Oh, that they were heavy enough to fall to rise no more!

Never before has the world had such a clear explanation of fevers and death. The fear of fevers and of death has produced them. A number of persons unconsciously think of fevers and the thought becomes active and the fever breaks out in the body of some individual, who believes he is sick when he is not!

This will doubtless apply to boils, carbuncles, dropsy, the gout, the headache, the backache, etc., as well as to death. Just think of what humanity has brought on individuals. I wondered some time ago why I had the rheumatism. Humanity unconsciously thought about it and by and by I consciously thought I had it, and lo the pains keen and strong took hold upon me. All I had to do, according to

Mrs. Eddy's teachings, was to deny I had a pain or go to a Christian Scientist and pay $1 to have her (for it is usually "her") sit quietly with head down and deny that I had a pain! If I ever have a good chance to pay humanity back I shall do it with compound interest for unconsciously thinking about the rheumatism and having me afflicted with its unconscious thought.

Before storms, floods, fires and earthquakes were in the world, the mind unconsciously thought of and dreaded these things, and occasionally this thought and dread concentrated and localized in a fire in Chicago, in a flood at Johnstown, in a cyclone in Minnesota, in a storm at sea, in an earthquake at Charleston! Of course, these things have no material existence, for there is no *matter*. They are only the influence of the public mind under the influence of fear. Storms do not produce the fear of storms, but the fear of storms produces the dreams that are called storms. Floods do not produce the fear of floods, but the fear produces the delusions that are called floods. Sickness and death do not cause the fear of these things, but fear produces the hallucinations that are named sickness and death. This wonderful conclusion of Mrs. Eddy's grows out of the principle that all is mind and there is no matter, therefore, the cause of all these things is always mental and never physical.

Lincoln and Garfield were not killed by Booth and Guiteau, but were scared to death because people were scared and thought they would die. The public fear resulted in so-called death. What a shame it was to condemn and kill Booth and Guiteau, the one without a trial and the other with, as assassins. They were only martyrs because the public fear of death took our martyred Presidents away. What a magnificent science this is. How it does help us to explain the things clearly that have seemed to be such great mysteries!

You have the cure for fevers and other ailments on page 329 of *Science and Health.* "To prevent a fever, or to cure it mentally, let spirit destroy this dream of sense—paralyze fear, and you end the fever." Argument not medicine is the remedy. Spirit denying the disease will cure it. Paralyze fear and disease will take wings and flee away. When your friend is burning with fever and dying of thirst, do not use cool and refreshing water and ice to reduce the temperature and allay the thirst, but simply sit down and argue the fever and thirst away. Just "paralyze fear and you end the fever" and thirst. So you may cure colic, croup, smallpox, cholera, yellow fever, la grippe, etc., etc. "Paralyze fear and you end the sickness." The insane asylums ought to be enlarged, for they will be needed

by and by for people teaching such stuff for Science and Christianity!

The non-existence of matter is claimed because of "the great facts of omnipotence and omnipresence of Spirit possessing all power and filling all space, contradicting forever—the notion that matter can be actual. God—spirit—according to this priestess, fills all space, and so there is no room for sun, moon, stars, men, not even for a Christian Scientist. The presumption of the Almighty leads her, as she thinks, to set aside the testimony of the senses and thus to reject "the notion that matter can be actual." Here is philosophy and theology. Save the mark!

Mrs. Eddy seems to put some stress upon mortal thought and material existence. She lives in a large and beautifully furnished mansion.

The old specter-like mystery, which she learned when she gave spiritistic seances, when she was younger than she is now and less infirm, she keeps up by living a cloistered life among the New Hampshire hills, to which shrine her followers come with great expectations of communing with her and many of them going away with only a fleeting view of her person, and often only hearing her messages through one of her servants or attendants. When she drives out in her carriage it is closed, possibly, for fear that this "woman

clothed with the sun, and the moon under her feet," this woman of whom John prophesied in the Apocalypse, as some of her devotees claim, might let her healing power be manifested towards some of the infirm that hobble and creep along the road.

Mrs. Eddy has been quite mortal in the past whatever she may be now. Her full name indicates that she was a much married woman. Her husbands all died. Why? Because mortal thought killed them. Did Mrs. Eddy exercise her "immortal" thought against the mortal thought? We do not know. If she did, then mortal thought was stronger than her thought and hence they died. Mrs. Mary Mason Baker Glover Patterson Eddy, "the Feminine Principle of the Messianic Expectation" in this century, is and has been playing fast and loose with human nature in its infirmities, credulity and superstition for gain and has never yet rendered a tithe of benefit for the honor, reverence and money received. She has even plagiarized the name "Christian Science" and the principles of her book *Science and Health* according to Mr. J. A. Dresser. If this is not "mortal thought" in operation and material gain in speculation, then this universe in which we live is a fraud. If it is not a fraud, then Mrs. Eddy is.

Let us now briefly consider Mrs. Eddy's "self-evident" propositions. There are four

of them at least. Mark Twain in the *Cosmopolitan* gives some racy suggestive comments on these propositions. A Christian Science healer is instructing him. She says:

1. God is All in all. 2. God is good. Good is Mind. 3. God, Spirit, being all, nothing is matter. 4. Life, God, omnipotent Good, deny death, evil, sin, disease.

Here is the dialogue between the Christian Scientist and Twain. He says:

"Does—does it explain?"

"*Doesn't* it? Even if read backwards it will do it."

With a budding hope, I asked her to do it backward.

"Very well. Disease sin evil death deny Good omnipotent God life matter is nothing all being Spirit. God, Mind is Good, Good is God, all in All is God. There—do you understand now?"

"It—it—well, it is plainer than it was before; still——"

"Well?"

"Could you try it some more ways?"

"As many as you like; it always means the same. Interchanged in any way you please it cannot be made to mean anything different from what it means when put in any other way. Because it is perfect. You can jumble it all up, and it makes no difference: it always comes out the way it was before. It was a

marvelous mind that produced it. As a mental *tour de force* it is without a mate, it defies alike the simple, the concrete and the occult."

"It seems to be a corker."

I blushed for the word, but it was out before I could stop it.

"A what?"

"A—wonderful structure—combination, so to speak, of profound thoughts—unthinkable ones—un——"

"It is true. Read backwards, or forwards, or perpendicularly, or at any given angle, these four propositions will always be found to agree in statement and proof."

"Ah—proof. Now we are coming at it. The *statements* agree; they agree with—with—anyway, they agree; I noticed that; but what is it they prove—I mean, in particular?"

"Why, nothing could be clearer. They prove: 1. GOD—Principle, Life, Truth, Love, Soul, Spirit, Mind. Do you get that?"

"I—well, I seem to. Go on, please."

"2. MAN—God's universal idea, individual, perfect, clear, eternal. Is it clear?"

"It—I think so. Continue."

"3. IDEA—An image in Mind; the immediate object of understanding. There it is—the whole sublime Arcana of Christian Science in a nutshell. Do you find a weak place in it anywhere?"

"Well—no; it seems strong."

"Very well. There is more. Those three constitute the Scientific Definition of Immortal Mind. Next, we have the Scientific Definition of Mortal Mind. Thus: FIRST DEGREE: *Depravity.* 1. Physical—Passions and appetites, fear, depraved will, pride, envy, deceit, hatred, revenge, sin, disease, death."

"Phantasms, madam—unrealities, as I understand it."

"Every one. SECOND DEGREE: *Evil Disappearing.* 1. Moral—Honesty, affection, compassion, hope, faith, meekness, temperance. Is it clear?"

"Crystal."

"THIRD DEGREE: *Spiritual Salvation.* 1. Spiritual—Faith, wisdom, power, purity, understanding, health, love. You see how searchingly and co-ordinately interdependent and anthropomorphous it all is. In this Third Degree, as we know by the revelations of Christian Science, mortal mind disappears."

This is well put and the keenness of the satire, the suggestiveness of the questions and comments brings out clearly the contradictions, fallacies and presumptions on the part of Mrs. Eddy and her followers as teachers.

Let us consider these propositions from a logical standpoint. 1. "God is all—all is God." This we are told is self-evident. Is it? Space is not God. The atmosphere is not God, nor the ocean, nor continents, nor

whales, nor animals—these are not God. Mrs. Eddy confounds God and his works. As there is an "I" and a "not I," so there is "God" and "not God." This is the plain common sense of it. If Mrs. Eddy cites 1 Cor. 15:28 as confirming her statement she ought to read the connection and learn "that God may be all" means order, government; but the "all" she makes God is substance and self. From the Scripture statement "God all in all" and its connection she can no more get the conclusion, "From this it follows that *nothing* possesses reality or existence except mind, God" (*S. and H.*, p. 226), any more than she could say that Queen Victoria is all of England and all of England is Queen Victoria, therefore only Queen Victoria has reality or existence. The word nothing is doubtless used in the sense of "no thing," if she means "nothing" in the absolute sense then we say that "nothing possesses neither reality nor existence," but *that* invalidates her conclusion. She denies God's personality and changes "Him" into a principle and "It." What is God according to this late Metaphysician? Has he existence separate from his works? Has he consciousness, will-power and purpose? Is he a principle or a *persona?* She plainly states that "God is a Divine Principle." Then he is not a person. He cannot hear, nor see, nor answer prayer, nor help man, nor do

anything intelligently. Mrs. Eddy *thinks* that she meets the theological idea of God, that he is an intelligent, omnipresent, omnipotent, omniscient and loving *persona.* She ought to have informed herself as to the meaning of the word "person" in theology, then she would not make such an unpardonable blunder as to say that God is a "supreme incorporeal Being," the very thing that theology teaches and which Mrs. Eddy does not believe. A Principle is not a person, a being. This practically gets rid of God entirely, and as we shall see further on gets rid of individual responsibility to do right.

2. "God is good, Good is mind." The conclusion is, therefore mind is God. But all mind is not good, therefore all mind is not God. It is easily demonstrated that all mind is not good. Experience, history and observation prove this. This proposition is partly true and partly false, therefore false in its conclusion. Hence it is not a self-evident proposition.

3. "God, Spirit, being all, nothing is matter." Before she can affirm this proposition she must prove it, hence it is not self-evident. Matter is something. Therefore, God, Spirit is not all. Mrs. Eddy won't put her hand into the fire and leave it there for one hour. Why? Because she knows that fire will burn. What sense and reason is there in saying that mat-

ter is nothing when she knows that it is something? Why does she live in a house at all? Why does she have liveried servants to wait on her? Why does she eat, sleep, exercise? Her teachings are too ethereal for her practice. She will have to change this proposition to make it self-evident.

4. "Life, God, Omnipotent Good, deny Death, Evil, Sin, Disease." Here is a futile attempt to place one set of terms against another set, and thus by choice you may take whichever you favor. But Mrs. Eddy and everybody else must meet the facts. Is there "Disease," "Sin," "Evil," "Death"? If there is and it can be proven, then the self-evident proposition is a self-evident falsehood. Mrs. Eddy has been called to follow three husbands, at least, to the tomb—were they dead? We hope so for her sake. Mrs. Eddy's assertion that there is no "disease, evil, sin, death," unfortunately does not make it so, and does not destroy their existence, hence they are realities and we should cease trying to ignore or deny their existence and presence and do what we can to effectually meet and conquer them.

These propositions are on a par with many other statements which Mrs. Eddy has made. She condemns the study of Anatomy, Physiology and Pathology. She claims that food is not a necessity. Her practice denies her teach-

ing. She says exercise does not develop muscle or keep one in health. Bathing and rubbing are needless. She says, "Bathing and rubbing to alter the secretions, or remove unhealthy exhalations from the cuticle, receive a useful rebuke from Christian Healing." If Christian Scientists practise such teaching the farther away from them a person is with sensitive smell the better. But they practise better than they teach, for many of them are very careful to bathe and observe the laws of health in eating and otherwise, and thus maintain their good health. But such teaching is abominable and shameful, and put forth under the name of science and health it is criminal.

It is a proven proposition that a person who violates the laws of nature will suffer sooner or later. Dr. Evans, who also believes in the healing power of mind, says of some of Mrs. Eddy's theories: "To modify a patient's thinking in regard to himself and disease, we employ the principle of suggestion or positive *affirmation*. No sick man was ever cured by reasoning with him, mentally or verbally. It is the business of the man who *knows* the truth, not to argue, but to *affirm*. No *intelligent* practitioner of the mind cure will ignore wholly all medical science." He dissents from Mrs. Eddy's statements in which she denies God's personality. "It is not necessary," he says, "to deny the personality of God.

Neither is it necessary to deny the personality and persistent individuality of the human spirit." He also says, "It is not necessary to tell a man dying of consumption that he is not sick, for that is not true." Dr. Evans has the best, most reasonable and most scientific view of the matter as compared with Christian Scientists and some other schools of healing.

Mrs. Eddy's views of mortal thought and her self-evident propositions cannot stand the tests of reason, science and common sense, therefore, her views are fallacious.

CHAPTER VIII.

MRS. EDDY AND REVELATION.

MRS. EDDY gives very explicit instructions to healers as any one may see by reading her book. For instance, on page 294, she says, "If you call mentally and silently the disease by name (yet it has no existence) as you argue against it, as a general rule, the body will respond more quickly; just as a person replies more readily when his name is spoken. To let the Spirit bear witness without words is the most scientific way. For myself I heal without silent argument." However, she says in a note to the preface of her book, "The Authoress takes no patients and has no time for medical consultation." This latter statement makes the former one clear. But, taking her direction or instruction to a healer suggests a picture. Frank Beard or some other artist stands with crayon in hand before a clean paper. He draws two persons sitting back to back or face to face. The one is very large and has his foot thoroughly wrapped with a cloth. The other person is a Christian

Science healer who is engaged in a mental contest with "Mr. Gout." She (for usually it is a female) has her face pensively resting on her hand with her eyes closed, and then she solemnly and silently waits until the toe or foot responds. Of course it does not respond fully on this one treatment. Another picture reveals the fact that she asked one dollar for the fifteen minutes' sit. Another picture shows him limping out of the room. Subsequent pictures and history reveal the fact that for every fifteen-minute sit one dollar is paid to the woman who sits and pensively waits until fifteen minutes expire so that she may secure a dollar. Thus the man is duped, thinking to rid himself of the gout by having a woman call it silently by name so that it might "chemicalize" and go. But he goes out with the gout.

Let us now for a moment or two look at some of Mrs. Eddy's theological teachings. Incidentally we have considered several already. "God the Father, Jesus the Son, Divine Science the Holy Ghost, these titles express the three-fold essential nature of the Infinite." (*S. and H.*, p. 182.) I must confess to the reader that my pen has dropped from my hand several times when I have seen the presumption, blasphemy and sacrilege manifested by Mrs. Eddy's teachings. The preposterous idea of calling "Christian Science" the Holy

Ghost. I have actually thought when reading *Science and Health* by Mrs. Eddy that she was really jesting at times, but I have no reason to think that she does not believe what she says. If she does believe all she says then she is to be pitied.

Mrs. Eddy says Jesus healed by "Christian Science" (*S. and H.*, pp. 182, 352), yet she claims to have discovered it "in the year 1866." She also claims to be the successor of Jesus since the apostolic times. (*Historical Sketch*, p. 8.) She says God called her. (*S. and H.*, p. 352.) She avers that the revelation had to be made through a woman (*Historical Sketch*, p. 8) through one who was near to God. (Ibid., p. 8.) Any abuse of her mission is an impossibility. (*S. and H.*, p. 352.) Here is infallibility and hence theology, science, medicine, etc., ought to be turned over for Mrs. Eddy's approval or disapproval. O shades of Moses, Bacon and Esculapius save us!

Is it any wonder that the wonderful claim is made that Mrs. Eddy is the woman referred to in Revelation? Mark Twain in the article previously referred to presents this matter in a strong light in which any one can see the ridiculousness of the claim. The Christian Science healer quotes:

"'Revelation xii. 1. And there appeared a great wonder in heaven—a *woman* clothed

with the sun, and the moon under her feet, and upon her head a crown of twelve stars,' and says:

"That is our Head, our Chief, our Discoverer of Christian Science—nothing can be plainer, nothing surer. And note this:

"'Revelation xii. 6. And the woman fled into the wilderness, where she had a place prepared of God.'

"That is Boston."

"I recognize it, madam. These are sublime things, and impressive; I never understood these passages before; please go on with the—with the—proofs."

"Very well. Listen:

"'And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire. And he had in his hand *a little book.*'

"A little book, merely a little book—could words be modester? Yet how stupendous its importance! Do you know what book that was?"

"Was it——"

"I hold it in my hand—Christian Science!"

"Love, Livers, Lights, Bones, Truth, Kidneys, one of a series, alone and without equal—it is beyond imagination for wonder!"

"Hear our Founder's eloquent words: 'Then will a voice from harmony cry, "Go

and take the little book: take it and eat it up, and it shall make thy belly bitter; but it shall be in thy mouth sweet as honey." Mortal, obey the heavenly evangel. Take up Divine Science. Read it from beginning to end. Study it, ponder it. It will be indeed sweet at its first taste, when it heals you; but murmur not over Truth, if you find its digestion bitter.' You now know the history of our dear and holy Science, sir, and that its *origin* is not of this earth, but only its *discovery*. I will leave the book with you and will go, now; but give yourself no uneasiness—I will give you absent treatment from now till I go to bed."

Mrs. Eddy and her followers may claim that she is infallible and that it is impossible for her to abuse her mission, but like many other of her statements and theirs the proof is needed to verify what they say. I do not wonder that when Twain heard or read all this stuff that he thought it was safer to trust himself to a horse doctor. I think it was a wise conclusion on his part, if he did say it ironically.

Mrs. Eddy speaks of Jesus as imperfect, not having "conquered the belief in material life." (*S. and H.*, p. 270; *Unity of Good*, p. 78.) She says miracles are impossible. (Ibid., p. 247.) Prayer is needless and public prayer is liable to lead to error. (Ibid., p. 491.) There is really no sin, it is only an illusion.

(Ibid., p. 412.) The atonement is virtually denied. (Ibid., pp. 500, 508.) There is no judgment day except that which occurs "hourly and continually." (Ibid., p. 180.) There will be no resurrection as there is no need of any. (Ibid., p. 180.) Hell is twelve things (Ibid., p. 537), and according to Christian Science really nothing, and has no existence. But these are a few of Mrs. Eddy's teachings which have never been original with her but are original with persons who made no pretensions to be Christians and who reject the Bible as a full and complete revelation of God's will to man. What value can we put on her claim to read the original languages when such ignorance is manifested as is seen on page 403 where she says that *omni* (as in omniscience, omnipotence, etc.) is from the Latin *omnus,* all. This may be a mistake; if not, it proves Mrs. Eddy ignorant of Latin. If Mrs. Eddy is teaching a new science and a new Christianity, why shall she not, being infallible, have also the privilege of teaching something new in Latin in her book. *One Hundred and Forty-seventh Edition, revised!*

The truth when fully told is that Mrs. Eddy in her reading has gathered up some mystical dreamings of some effete philosophers and some of the speculations which have long since been discarded and has thrown them together much as the "Witch's Soup"

was made and has labeled the conglomerate and heterogeneous mass "Christian Science" which is really and truly neither "Christian nor Science." (It is oriental pantheism, Madame Blavatskyism, Berkeleyism, nonsense, ignorance and fallacy, all preserved in a little Scripture mystically interpreted. (It is one of the greatest humbugs and fads that has ever been imposed on humanity under the name of Science and Christianity.)

What authority does Mrs. Eddy give us for her teachings and practices? She declares that she finds her authority in the fact that she has cured many sick people. Suppose that she has done all that she claims, that does not prove anything as to her being endued with supernatural power or that she has been divinely chosen to give a revelation or do wonderful works. Many physicians and hypnotists have cured more people than she has and they plead no supernatural power. Mesmer healed more people than Mrs. Eddy has, and did more remarkable things; Jenner discovered that vaccination would prevent smallpox, and has thus brought immunity to thousands of persons; Koch has made discoveries which have saved the lives of multitudes—but these men do not make any claim to supernatural power and thus propagate a lot of false teachings to bolster up their practices. They simply utilized existing laws and discoveries and remedies, and thus

accomplished their purpose. There is a little secret underlying Mrs. Eddy's statement for her authority to teach and heal which any careful reader of her book will readily discover. It is this, Jesus thus proved himself divine, she avers, and upon the same basis she lays claim to divine right and supernatural authority. But Mrs. Eddy is not wise enough or wilfully will not see that Jesus never used his power to heal as a proof of his divinity. The power to heal was always presented as an incident to his real, essential existence and manifestation. His divinity was a fact without any healing power manifested in miracle or otherwise. Mrs. Eddy says, "God had been graciously fitting me during many years for the reception of a final revelation." What proofs does she give to verify her statement? None whatever. O presumption, thy name is not meekness and modesty at least! A final revelation implies that previous revelations were not complete. What has Mrs. Eddy revealed that has not been in existence among men? Not one truth, but she has dressed up old Pantheistic ideas that have been answered many years ago and sent them forth to do, if possible, new service under a new name. The *Christian Science Journal* says, "*Science and Health* (Mrs. Eddy's book) does what Jesus did not because humanity was not ready for it; it states the rules and princi-

ples of their demonstration with such minuteness of detail that the simplest and most unlettered can walk in the footsteps of Jesus in demonstration. First, the law, Moses, and the prophets; then, the demonstration of Spirit, Jesus, and the Apostles; and finally the statement of the principle and rules in Science and Health." This sentence seems as enigmatical as many of Mrs. Eddy's, and the writer will have to assume the responsibility of its grammar, rhetoric and teaching. One cannot easily believe that Christian Science leaders and writers have gone as far as this in their praise and defense of *Science and Health* and of Mrs. Eddy. From this we infer that Moses comes first, then the prophets, then Jesus, then the Apostles, and finally, and above all, Mrs. Eddy. The revelation of the ages is now closed! Why? Because Mrs. Eddy has finished it and said so. The last word has been spoken, the last truth uttered, the last revelation from heaven has been given. "Christian Science," Mrs. Eddy tells us, "is the Holy Spirit," and therefore we are in the dispensation of Christian Science, and God has turned the government of this age over to Mrs. Eddy and her discovery! It is needless to rebel, for above and about, in and without, is the Holy Spirit, Christian Science, and we must meekly submit!

I wonder if this is the explanation of the

peculiarities of this age and the conduct of the people? Possibly it is. Well, well, why did the people not see this long ago? Because Mrs. Eddy then was not sent and specially prepared by the All Wise One to give the revelation.

We do not wonder that Mrs. Eddy took to the woods (Wilderness, Rev. 12: 6), the New Hampshire hills, when she felt the awful responsibility resting upon her, having given the final revelation to the world. Well it is, that she gets away from men and women whom she has denuded, stripped and emptied of all materiality, so that they feel like the thinnest spooks or ghosts that ever "came down the pike." It is best that when she drives out for recreation that the carriage should be kept closed and vulgar eyes should only have a glimpse of this God-chosen woman who possesses supernatural power and authority to give a final revelation to mankind and heal their infirmities and diseases. It scarcely seems possible in this nineteenth century, and at the open door of the twentieth, that there are thousands of people who accept her teachings and claims and thus stultify their reason, common-sense and judgment.

The presumption reaches its climax in Mrs. Eddy's claim that "Christian Science" is the Holy Spirit. Here is a sentence that may mean little or much as one may take it, and it is

like many other sayings of Mrs. Eddy: "O Father love, and Mother love, and Christ love, Trinity, God's womanhood has brought us all his true divinity." Does she mean that she is "God's womanhood"? We think she does and here is a claim for her deification. When Mrs. Eddy dies there will be some people foolish enough to claim that she was God or at least a goddess and equal with God. This is the tendency among some of her followers today. We prophesy that there will be an attempt to spirit her body away and try to make it appear that she did not die but has gone into a higher state to carry on the work begun here. Here is some more *mariolatry,* Eddyism. O superstition!

The rumor is abroad now that Mrs. Eddy has had a stroke of paralysis, and her health is waning very rapidly. Her physicians give no hope of her ever being able to go about without assistance. She will die some of these days and be quietly buried and then deified by a lot of superstitious and deluded people. Oh, the folly and shame of it!

CHAPTER IX.

HEALING AND DOUBTING THE SENSES.

I HAVE touched on the principle of healing in a preceding chapter, but it might be best to answer a question that was asked me some time ago. It was this: "Can a lie cure?" I answered that perhaps it might. Licorice water has relieved dyspeptics because they thought they were taking iron and quassia, and through suggestion and expectation of getting well, recovered. Bread pills, supposed by the patient to be morphine pills, have cured pain in the same way. Doctors and observing persons know that there is a certain per cent. of diseases that are imaginary or largely so, and these diseases yield very quickly to the belief that the medicine administered will bring the cure, and the persons speedily recover. On the same principle so-called "Christian Science" practice has some success, because of the many nervous imaginary troubles and sicknesses that the people have, who come to be treated, *expecting* in the majority of cases to be cured. Getting their minds off of their trouble and sickness means a cure to them. That is what

Mrs. Eddy and her followers have been doing. *But there is no relation whatever between the false principles laid down in Mrs. Eddy's book, Science and Health, and the cure of the sick.* Neither is there any sense nor reason in trying to make the people believe that they must accept those principles before they can be cured. The theology taught by Mrs. Eddy is entirely foreign from her teaching and practice of healing.

Many persons have been healed who never heard of Mrs. Eddy's teachings, and many others have not been healed who have known, accepted and practised them. The action of the sub-conscious and the conscious mind is not dependent upon a certain kind of teaching but upon the reception of certain suggestions coming in a variety of forms. The determination of the will to carry out the suggestion or not carry it out produces great results. Let me illustrate this by several incidents.

A business man in New York was told by his consulting physician that he could not live much longer; he deliberately rose from his bed, put on his clothes, with the quiet remark that he had not time to die, went down to his office next day, and looked over his books.

It is reported on very good authority that a woman out West, while she was dying, requested her husband to promise that he would never marry again. He hesitated, declared

that he feared for his six motherless children; whereupon the dying woman, looking him steadfastly in the eye, declared her purpose to live; and she did live. The Oneida Community used to have a method of curing people by criticism. Two or three persons would come into the room of the sick, and make to each other all sorts of irritating remarks about the patient, criticising personal appearance, rehearsing faults, even telling things that were not true. Such a proceeding was apt to anger the patient, make his blood circulate faster and sometimes led to recovery.

During an earthquake some rheumatic patients at the Hot Springs in Arkansas were cured. Under the excitement of the moment they ran from their rooms, though they had not walked for months. Such excitement of mind was just the thing needed to produce reaction and lead to cure.

Napoleon I, to prove to his generals and surgeons that if one is determined not to take a disease he need not, visited various hospitals in Europe where were all sorts of contagious diseases, and remained unharmed.

Dr. Kane, with a diseased heart, under the influence of mental activity, endured the hardships of an expedition to the North Pole, and General Gordon, who was so subject to *angina pectoris* that he said of himself, "I have died suddenly over a hundred times," nevertheless

proved to the world that a man with faith in his mission can rise above even such serious ailments of the flesh.

The influence of mind over body is the common source of healing and fortifying the body against disease.

There is one thing which Mrs. Eddy and her followers do that is to be commended. They teach people to live on the positive side of their natures and not on the negative or passive side. There is a great truth to be learned from this, and persons can often ward off as well as cure many ailments by mentally fortifying themselves against those things. Hence you find that *denial* comes out very prominently in curing disease. They teach persons to deny that they have pain, that they are sick, that they have a cold, that they are tired, etc., and with the person's own denial the "healer" adds hers and through *suggestion* and *expectation* the trouble or sickness leaves them and they are cured. But this principle of denial is not original with Mrs. Eddy as the principle of a positive assertion is not original with her. They grow out of the practice of hypnotism, mesmerism, etc., etc.

I do not believe that Mrs. Eddy cured crushed bones, broken limbs, consumption in last stages and raised up the dying to life, etc., etc., when the persons were absent from her or by her side.

We must have better evidence than her word.

It might be well to amplify one thought that has been suggested several times in this discussion, viz.: That Christian Scientists say that the senses are not to be trusted. They call them "five lies." They do not seem to understand that by denying the testimony of the senses they virtually rout all science, common sense, as well as human existence. This would scarcely be worth mentioning if many persons were not being deceived by the persistent and confident assertions of its chief advocates. If the senses are lies, why, in the name of reason, do these persons who claim to be followers of the *Truth* rely on the testimony of these very senses? When they feel too warm they use a fan. When it rains they carry an umbrella. When hungry they eat, and some of them are very careful of their diet. Why are stones not as good food for them as bread or meat? Why is grass not as much relished by them as an orange or an apple? "The senses are lies," yet they seem exceedingly careful to rely upon them. When they desire to travel a long distance, they go to the station, buy their ticket, board the train for their destination. "If the senses are lies" why do they not get on the train by way of the cowcatcher, or a window, instead of going through the door? Why get on the train at all, why not sit down on an imaginary rail or

tie, and seem to go to an imaginary place, to influence the imagination of an imaginary sick spirit? I think that Mrs. Eddy can truly say there are things in my philosophy of which I never dreamed. These persons who give the lie to the senses, belie their own statements every hour of the day.

Mrs. Eddy says on page 37, *Science and Health,* "five so-called senses," showing particularly the estimate she puts upon them. If these so-called Christian Scientists are not daft they are deceivers either "deceiving or being deceived."

The following poetry seems to me to illustrate the fallacy of their creed:

"She was a pretty Christian Scientist;
'There is nothing real,' said she,
'Except the soul—my body is not real';
'And that's too bad,' thought he.

'Pain is not real,—this hammock is not real,
Wherein you think I sit.'
Lo! As she spoke the hammock's fastening broke,
And threw her out of it.

Full hard she bumped her immaterial form,
Who could but sympathize?
He begged that she would let a heretic
Pretend to help her rise.

Then oh! The scorn of her rejection was
A something wholly real.
And oh! the limp with which she walked away,
Proclaimed that she could feel."

The following simple incident will give in detail the dealings of a Christian Scientist, and

a person who came to be cured of pain. The strength of it is found in the truth which it tells in suggestive form.

"A Christian Scientist, whose time was fully occupied in thinking about the unreality of disease, at $2 per think, once treated a highly unappreciative man for chronic nervous affection of a very painful character. Upon the glowing promises of a speedy recovery which the healer made, the man came every day to get his $2 worth of thought on the non-existence of his complaint, and all went well for several weeks. At the end of that time, the pain continuing, with a cheerful assiduity that could not be disregarded, the patient grew restive and intimated that although he had paid out $40, there was not a cent's less pain than before. He also respectfully submitted that a clear statement of just about when the amelioration was expected would be highly acceptable to him and his family, who were cramped by the daily depletion of their funds. Then the Christian Scientist waxed wroth and said: 'O, you of little faith! Know that you would already have been cured if you had believed me when I told you that your pain was not real. Pain and suffering do not exist; they are merely phantasms of the brain. There is no such thing as matter,' continued he, with so much emphasis that it rattled some silver dollars in his pocket, 'none whatever;

the only real thing is thought. All this is too subtle for your commonplace mind, and hence I can do nothing more for you; you had better go and fill your coarse, unappreciative system with drugs.' Then a vision of $40 that had vanished, and of pain that had vanished not, came before the mind of that long-suffering man, and he arose, and he took the Christian Scientist, and he mopped the floor with him, smiting him sore upon the back, so that when he was through, congestion, abrasions, contusions, incipient ecchymoses and epistaxis were among the phenomena presented by his Christian countenance. 'There is no real suffering,' said the Unappreciative Man, with withering scorn. 'The bruises on your alleged head are entirely hypothetical; the choking I gave you was simply an idea of mine, and a devilish good idea, too; the pain which you feel is merely an intellectual fantasy, and your nose-bleed is only one of the ideal conceptions of the cerebral mass. Believe these things not to exist and they vanish. Good day, sir.' And the patient departed."

Mark Twain also graphically illustrates the confidence that Christian Scientists have in their senses and the dependence they put on material dollars. He says: "The horse doctor charged me thirty kreutzers, and I paid him; in fact, I doubled it and gave him a shilling. Mrs. Fuller brought in an itemized bill

for a crate of broken bones mended in two hundred and thirty-four places—one dollar per fracture.

"'Nothing exists but Mind?'

"'Nothing,' she answered. 'All else is substanceless, all else is imaginary.'

"I gave her an imaginary check, and now she is suing me for substantial dollars. It looks inconsistent."

The Christian Scientists may say they believe the senses are lies, but somehow they *rely* upon them in their practice as inevitably as do other common mortals.

Then their presumption to say nothing of blasphemy! Look at this—"Only believe that man is, always was, and always will be the child of God in health, and you can go out and heal the sick, cast out devils, or raise the dead." This is what one of the most prominent advocates of this so-called Science says in one of his lectures. This was given as the secret of Christ's success in working miracles, and he who believes as Christ did can do the works which he did. What supreme nonsense these people do get off, claiming that it is science. To give up our faith—rational, trusting and comforting—for these cunningly devised fables which have not even the shadow of truth, is worse than the action of the fabled dog dropping his meat to plunge after a shadow in the water!

CHAPTER X.

OBJECTIONS TO CHRISTIAN SCIENCE.

THERE are certain objections to and tendencies of Christian Science that ought to be candidly considered. Let us first consider the objections.

1. Christian Science is the old discarded Oriental Pantheistic idealism that identifies God—if there is a God to that system of teaching—with nature, or, in its advanced crazy phase denies nature, matter, everything, except mind. It is Brahmanism in a woman's dress, trotted out before the world as a new exhibition of how "things are not what they seem." Thus the old has become the new, modern Christian Science worships a heathenish, atheistic idea under the garb of Christianity. I don't say that Mrs. Eddy got her ideas from Brahmanism, for I do not think she knows enough to do that, but she has borrowed her ideas from Berkeley, Emerson, Blavatsky and some others of a visionary character, and copied them from some fragmentary translations. I respect Emerson because he

was seeking he knew not what, and died disappointed. But the people who steal his ideas have neither his wisdom nor his learning, and as a result, we have donkeys trying to wear the lion's skin.

If space permitted we could give long citations besides those already given to prove that the ideas advocated by Mrs. Eddy were presented long ago, and subsequently championed by Bishop Berkeley, and incidentally by some transcendentalists since his day. But that philosophy was put to sleep also, but has since been awakened and reclothed. Only the flotsam and jetsam of past teachings are gathered up and woven into a system that has all the objections, and very few of the good points of the systems of philosophy that have had some consistency at least. Swami Vivekenenda and others of his ilk go to Boston and unfold some of the teachings of old dead theories and worn-out beliefs, and immediately these things are gathered up and promulgated by a lot of women as the very truth of God and the hope of the world. In like manner Mrs. Eddy gathers a lot of stuff together from her reading, from Dr. Quimby and from other sources, and compiles—does not discover as she claims—a system that has not the consistency of materialism, the fascination of Pantheism, the mysticism of Brahmanism, nor the seeming plausibility of idealism. She has sent forth a

crude, unphilosophical and contradictory set of teachings which no sane man can harmonize and consistently accept without doing injustice to his reason and eventually landing in atheism or the insane asylum.

We have some respect for the teachings of Henry Wood, Dr. Dresser, and Ralph Waldo Trine, all teaching that the universe must be interpreted idealistically and spiritually, and thus have led many persons to change their manner of thought as well as method, and have by suggestion lifted the burden of care and pain and sickness from many; but there is a consistency about their teachings which cannot be found in Mrs. Eddy's vague, nebulous, chaotic, and contradictory *Science and Health.* The pendulum of thought has to-day swung far away from Materialism, whose motto was, "Thought is the secretion of the brain," to the other extreme whose motto seems to be, "Brain is the production of the thought." There is a beautiful *via media* which common-sense, philosophy, reason and revelation advocate and accept, that is, both brain and thought have existence and are somehow intimately and causally related. Christian Scientists, mental healers and all people who are out of the insane asylums act upon this generally-accepted truth, and therefore act according to their reason and common sense. As we have said previously, so we will say again, there is no

vital connection between the Christian Science teaching and practice of healing.

The consistent religious or theological logical application of Mrs. Eddy's teaching leads to the rankest atheism; for if nature is God and nature is illusion, then we have the proposition that two things equal to the same thing are equal to each other: God=illusion which is the equivalent of nothing.

Mrs. Eddy may condemn Pantheism, but in doing so she shows her lack of knowledge of that double-faced teaching—the materialistic and the idealistic. She means that she is opposed to Materialistic Pantheism, but she accepts the idealistic as any one can easily discover who reads her book, *Science and Health*. She may do so ignorantly, but it is a fact nevertheless. The teachings of Idealistic Pantheism are: God is impersonal, matter and sin, sickness and death are illusions; man is God. What are the teachings of Christian Science? God is not a person; matter and sin, sickness and death are illusions. Therefore, Christian Science is Idealistic Pantheism.

2. Christian Science argues against praying audibly, and really makes mockery of the Lord's prayer in its paraphrases and interpretations of it. If there is no personal God it is no wonder that Mrs. Eddy argues against praying to him. Christian Scientists do not pray audibly except in repeating the "Lord's

Prayer," and that they paraphrase so it does not mean what it says. (*S. and H.*, p. 294.)

Here is the prayer and the interpretation of it:

Our Father who art in Heaven,
Our Eternal Supreme Being all harmonious.
Hallowed be Thy name.
Forever glorious.
Thy Kingdom come;
Ever-present and omnipotent;
Thy will be done on earth as it is in heaven.
Thy supremacy appears as matter disappears.
Give us this day our daily bread,
Thou givest to mortals the bread of life,
And forgive us our debts as we forgive our debtors.
Thy Truth destroys the claims of error.
And lead us not into temptation but deliver us from evil,
And led by the Spirit, mortals are delivered from sin, sickness and death,
For Thine is the kingdom, the power and the glory forever. Amen.
For Thou art Spirit, life, truth, love, and man is Thy likeness forever. So be it.

Another paraphrase is also given by Christian Scientists, possibly in order to add variety to their now heterogeneous system of teaching. Being a later version, too, it shows considerable development:

Our Father which art in heaven,

Our Father and Mother God, all harmonious;

Hallowed be Thy name,

Adorable One,

Thy kingdom come.

The Kingdom is come, God is ever present and omnipotent.

Thy will be done in earth as it is in Heaven,

Enable us to know,—as in Heaven, so on earth,—God is All in all.

Give us this day our daily bread;

Give us grace for to-day; feed Thou the famished affections;

And forgive us our debts as we forgive our debtors.

And divine Love is reflected in love;

And lead us not into temptation but deliver us from evil;

And leaveth us not in temptation but deliver us from evil—sin, disease and death,

For Thine is the Kingdom and the power and the glory forever.

For God is omnipresent Good, Substance, Life, Truth, Love.

All of which put together would give us, instead of the prayer we love so much and the model prayer of the ages, this medley: "Our eternal Supreme Being all harmonious, Our Father and Mother; forever glorious, adorable One; ever present and omnipotent, thy king-

dom is come, thy supremacy appears as matter disappears, enable us to know,—as in Heaven, so on earth,—God is All in all; Thou givest to mortals the bread of life, give us grace for to-day; feed thou the famished affections. Thy truth destroys the claims of error, and divine Love is reflected in love, and led by the Spirit (Christian Science) mortals are delivered from sickness, sin and death, and leaveth us not in temptation but delivereth us from evil. For thou art Spirit, life, truth, love, and man is thy likeness forever, for God is omnipresent, Good, substance, life, truth, love. So be it."

We put the two paraphrases together in order to show the changes and yet the one thing of which Christian Scientists are guilty of doing, namely, using terms that are generally used to express the existence of real things and at the same time denying the existence of those things. More will be said of prayer further along.

Every Scriptural doctrine is entirely changed or denied by these marvelously scientific (?) people. The atonement is nothing—the Bible does not mean what it says—Christ is only a man—a brother. Other denials by Mrs. Eddy can be seen in the preceding chapters. Yet these unchristian, unscientific people come at this late date with an old exploded system of Atheistic, or Pantheistic belief, for us to ac-

cept. It is Atheistic, for God to them is only an *impersonal principle*. He is called "impersonal, Life, Truth, Love." How in the name of reason can these things be predicated of a principle?

Mrs. Eddy says (on page 168 of *S. and H.*): "Adhesion, Cohesion and Attraction are not forces of matter. They are properties of mind; they belong to principle. They launched the earth in its orbit." Well, this is a science of *mixture* and *tomfoolery!* But then, the more mystery and less sense expressed by the language of this so-called Science, the better the followers of Mrs. Eddy like it.

For instance, we are told that only realities and ideas are divine mind. Any rational person knows, or at least ought to know, that reality and ideas cannot be predicated of mind in the same sense.

The thing produced is different from the thing producing it. Ideas are produced by mind, mind is not produced by ideas. One is the cause, the other is the effect. Hence the cause and the effect cannot be the same thing. If realities and ideas are produced by divine mind, they are not the divine mind, but effects of its operations. Mrs. Eddy is either not smart enough to see her ridiculous contradictions or else seeing them she intentionally or wilfully tries to deceive. If the former, then she is unfitted by her ignorance to be a

teacher; if the latter, she is a fraud. She can accept either horn of the dilemma!

3. A third objection against this unscientific teaching of Mrs. Eddy may be presented in this form. She calls "Good God and God Good," thus putting quality for substance. She forgets, if she ever knew it, and if she did not know it she ought to take some pains to inform herself, that "good" is not a term which designates or names God in any other language than the Anglo-Saxon, and the probability is that in this language it is only an accidental resemblance. In Dr. A. M. Fairbairn's *Studies in the Philosophy of Religion and History* in the chapter on "The Idea of God —its Genesis and Development," this is plainly brought out. If it were intentional instead of accidental in the Anglo-Saxon and all other languages that the word "good" defined God and the word God meant good it would not necessarily and logically follow that the quality would be the substance nor conversely.

Mrs. Eddy, as has been said several times, denies all personality. Hence, God, Christ, the Holy Ghost, angels, men, have no personal existence. Man, she says, is only a reflection of a principle which is impersonal. These things she affirms partially from the principle that "God is good and good is God."

4. A fourth objection is that Mrs. Eddy denies the plainest facts of existence in order to

bolster up and make seemingly plausible her false teachings.

"Ignorance," she claims, "is the cause of all ills." In this she also agrees with Buddha. But somehow Christian Science by the removal of ignorance, does not take away the ills of life, stings of conscience, penalty of guilt, and a thousand and one things that are ills indeed.

She also says, "Man is incapable of sin, sickness and death, inasmuch as he derives his essence from God—hence man cannot depart from holiness. In Divine Science, God and man are inseparable as principle and idea." (*S. and H.*, p. 541-2.) If the fallacies of these statements were not so plain that any one can easily see them, I would point them out. Let me call attention to one thing at least, viz.: There is no need of salvation subjectively or objectively, hence no necessity for the death of Christ nor his works. Hence "Whosoever calleth on the name of the Lord shall be saved" is untrue and a delusion, and the prayer that is made for help, blessing and salvation is a vain expenditure of breath.

This teaching practically denies the true meaning of religion and its essential doctrines. Muller defines religion as "The communion of the soul with God as personal." This implies the soul's need of God, the soul's alienation from God, the soul's knowledge and thought of God as a person who can help and

bless. Christian Science speaks of God as an impersonal, absolute, omniscient "It," that cannot love, hear or help. No wonder Christian Scientists do not believe in audible prayer.

Of prayer, Mrs. Eddy says: "Prayer to a personal God is a hindrance." "Audible prayers may lead us into temptation." "Petitioning a personal deity is a miscomprehension of the source of all good and blessedness, so it cannot be beneficial" (p. 170). The beautiful, the sublime, the endearing Throne of grace, where we may come with our petitions and where we may lay down our burdens at the feet of "Our Father who is in heaven," and be assured that he bears our prayers and helps us carry our burdens is far from the teaching of Christian Scientists.

Then, too, Mrs. Eddy's teaching practically declares that the teaching of the greatest literature of the world is woefully wrong. Shakespeare in Richard III., and Macbeth, and elsewhere; Victor Hugo in *Les Miserables;* Hawthorne in *The Scarlet Letter;* Thackeray in *Vanity Fair;* Eugene Sue in *The Wandering Jew;* Bulwer Lytton in *Morning and Night;* Sienkiewicz in *Quo Vadis* are all mistaken, for they believed and taught the reality of sin and that a holy person (not a principle) punishes sin and loves and helps and forgives the sinner if he repents. Augustine in his *Confessions;* Martin Luther in his conflicts

and agony with sin; Paul in his confession "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O, wretched man that I am! who shall deliver me from this body of death"; the testimony of John, "If we say that we have no sin we deceive ourselves and the truth is not in us. If we confess our sins he is faithful and just to forgive us our sins and cleanse us from all unrighteousness;"—these men and hundreds and thousands of others were mistaken for "there is no sin." The Bible that never calls God "It" but invariably uses the personal pronoun is wrong, if Mrs. Eddy's teaching is to be accepted. There is always danger ahead for people who deny the ordinary common sense experiences and the testimony of thousands that have had the same experiences.

The plainest facts are denied. Since the senses lie and are not to be trusted according to this foolishness, when a person is cold or very warm, he is mistaken and can easily produce the opposite feeling if he just believes right. When hungry, if he denies it, he shall be satisfied as though he had eaten a full meal. According to this teaching every time Christian Scientists eat they are either voluntarily perpetuating an illusion or unconsciously declaring that they tell what is not true. We

could add illustration after illustration to show how they thus contradict themselves in teaching and practice.

5. Delusions are deliberately and intentionally substituted for reason and the experiences of all normally constituted people. For instance, Christian Scientists say there is no matter, and that matter is an "erroneous belief of the mortal mind." They tell us also that mortal mind is nothing and you therefore have according to their reasoning a false belief of one nothing concerning another nothing which equals nothing. My, what a philosophy this is, how it does get rid of things and how it does play fast and loose with *nothing!* The whole system of Christian Science teaching is founded largely upon "Nothing," and Mrs. Eddy's book, *Science and Health,* is "nothing" and the whole universe is "nothing," hence there is an infinite and eternal "*nothing.*" Do Christian Scientists practise their own teachings? No, they are very careful to act as though they personally believed there were many things in this world. They eat, drink, sleep, dress, talk, feel pain, carry umbrellas when it rains, wear rubbers when it snows, read, buy, sell, take money for treatments, make and sell spoons, publish books and magazines and tracts. They seem to do everything that people do ordinarily, and why they try to practise a mental

heresy and delusion upon their own and other minds is hard to understand.

Suppose Mrs. Eddy's teachings were accepted and practised universally? Business would cease, schools would close, ships would fade into phantoms at the wharves, buildings would crumble, railroads and cars would remain unused, people would starve to death and this world would be a charnel house, and the people would look thinner and more peaked and melancholy than some Christian Scientists with whom we are acquainted. To carry out the teachings of Mrs. Eddy to their logical conclusion we should have a great madhouse, and the only hope of getting out of it would be to have immaterial hands take our bodies of nothingness and grind them to more nothingness or somehow hurl them into nothingness to be nothing forever.

There is a comedy in this teaching that takes the form of caricature and mockery. This has been indicated. We have read in the daily papers that only recently several persons have gone insane over this teaching. They are probably now in their right spiritual condition, from a Christian Science point of view. Truly, Mrs. Eddy can say, "There are more things in my philosophy than I ever dreamed of."

What shall we say to these words of Mrs. Eddy's, "When God *impelled* me to set a price

on my instruction in Christian Science Mind Healing, I could think of no financial equivalent for an impartation of a knowledge of that divine power which heals; but I was led to name three hundred dollars as the price for each pupil in one course of lessons at my college,—a startling sum for tuition lasting barely three weeks. This amount greatly troubled me. (We think it would.) I shrank from asking it (not very far), but was finally led, by a strange Providence (it must have been '*strange*') to accept this fee." She claims that God has shown her the wisdom of her decisions "in multitudinous ways." It was probably "the god of this world" and not our heavenly Father. There are some things in this world that have a mighty material look — the almighty dollar—for Mrs. Eddy.

It seems almost impossible that thoughtful people could be caught with these teachings of Mrs. Eddy, but many of them are being taken in their own craftiness for many different reasons which time and space will not permit us now to discuss.

The after-results in their lives will be manifested sooner or later. In many they will be led into atheism like a young man of whom we recently read. He said: "The Christian Scientist began by thoroughly persuading me that God is not personal, but is pure 'principle.' After some months I accepted that, and then I

said to myself: 'What is a principle?' Does it have real existence? Is it an entity or reality? I soon saw that a 'principle' is simply an idea of my own mind and when the Scientist dissolved my God into principle, I ceased to believe in any God whatever. I now believe simply in myself."

Let any person follow these instructions by Mrs. Eddy to their logical conclusions and we shall see them sooner or later in the condition of believing every sane person to be insane. These are only a few of many other teachings that are contradictory in her book.

Here are a few more of her teachings:

She says: "Heat and cold are products of the mind" (p. 373). That is to say, we suffer from the heat only because we imagine it is warm. We are cold only because we think we are cold. But I will warrant you that the coal bills of the scientists of our cities have been none the less in the winter for all that. Again, Mrs. Eddy says: "Food neither strengthens nor weakens the body" (p. 118). "Food does not affect the real existence of man." "The less we know or think about hygiene the less we are predisposed to sickness" (pp. 387-388). She admits, however, that it would be "foolish to stop eating," and I have no doubt that the most advanced and healthy "scientist" will continue to crave his three square meals a day. He will if he has

any sense. Let me call your attention to some more gems from this great teacher: "If your patient believes in taking cold, mentally convince him that matter cannot take cold, and that thought governs this liability. If grief causes suffering, convince the sufferer that sorrow is not the master of joy, and that he should rejoice always" (p. 375). "If half the attention given to hygiene were given to the study of Christian Science and its elevation of thought, this alone would usher in the millennium" (p. 380).

If things are *unreal,* then how can there be any honor between people in this world? The man who agreed to sell another a tract of land and turned about and sold it to another man for $300 more, justified his course for not keeping his word by saying "There isn't anything that's real." All I need say is that the man who broke his word and made that statement was and is a Christian Scientist.

Take away reason, common-sense and the results of observation and experience, and no one can predict the serious results in lives of persons thus left to the caprice of whim and impulse.

Dr. Holmes well says of Berkeley, "He was an illustrious man, but he held two very odd opinions; that tar-water was everything, and that the material universe was nothing." Berkeley believed that tar-water was a specific

for nearly all the ills of man. Mrs. Eddy is just about as consistent, excepting she does not believe in tar-water.

6. Another objection is that all the cures affected by Christian Scientists can be explained upon natural principles, viz.: by hypnotism, thought-transference, anticipation and change of dominant ideas or suggestions. Let me illustrate partially by giving a specimen treatment: "I said to him mentally: 'You have no disease; what you call your disease is a fixed mode of thought arising from the absence of positive belief in absolute good. Be stronger,' I said, 'you must believe in absolute good; I am looking at you, and I see you a beautiful, strong spirit, perfectly sound. What makes you think yourself diseased? You are not diseased; the shadow of a doubt is reflected on your feet, but it has no real existence. There, look down yourself and see that it is gone. Why, it was a mere negation, and the place where you located it now shows for itself as sound as the rest of your body. Don't you know that imperfection is impossible to that beautiful creature, your real self? Since there is no evil in all the universe, and since man is the highest expression of good amidst ubiquitous Good, how can you be diseased? You are not diseased. There is not an angel in all the spheres sounder or more divine than you.' Then I spoke out aloud: 'There now,' I said,

'you won't have that pain again.' *'As I said it there was a surge of conviction through me that seemed to act on the blood-vessels of my body and made me tingle all over."—Helen Williams.* This is hypnotism.

Every experience and cure claimed by Christian Scientists can be duplicated by as marvellous experiences and cures effected by Hypnotizers, and by persons who have had the privilege of investigating psychical phenomena. Knowing this to be the case how shallow and contemptible are the claims of these imposters.

Many cures more marvellous than Christian Scientists and faith healers and others have wrought, have been effected by Charcot, De Luys, Bernheim, Moll and others. They do not teach heresy in order to effect these cures, but only use the principles that have been discovered and suggestions that the sub-conscious mind will receive and use to cure disease or change the mental processes and thus bring relief to the afflicted.

We can easily prove that there is no particular virtue in Christian Science teaching and in Dowie's pretensions. Do you ask how? In this way. If cures proved the correctness of teachings, then Spiritualists, Mental Healers, Christian Scientists, Faith Curists, Indian Medicine Men, Powwowers, Voodooists, the Fakirs of India, Vitopaths, Mesmerists, Occultists, animal magnetists, and

any and every pretender, quack and fraud, all hold correct views as to the nature, treatment and cure of disease, for they all cure some people. Dowie says there is a physical body and it is sometimes sick because the devil gets hold of it and God heals disease in answer to prayer, and destroys the power of the devil. Mrs. Eddy says there is no physical body and there is no sickness and hence there is only spiritual existence and that is in perfect health. If Dowie's cures prove that his teachings are correct, Mrs. Eddy's which directly contradict them cannot be correct. If Mrs. Eddy's teachings are true, then Dowie's cannot be. As to cures they are about equal in number and kind. Powwowers by incantations and magical motions claim to cure certain diseases. Other schools professing to effect cures claim that their teachings are correct and true. Then the teachings of Christian Science and Dowieism are not correct and true. They all cure some diseases. Some of these theories and teachings are in many respects fundamentally opposed to each other, therefore they cannot be correct and true. The truth of it is that there is very little, if any, vital connection between the teachings and efforts to heal in a number of classes referred to above and in Christian Science particularly.

The reader will permit me to repeat one cardinal principle that we have held to throughout

our discussion, viz.: That the sub-conscious mind being controlled by suggestion and controlling the functions of the body, when the suggestion is utilized there are certain remedial effects which may result in a complete recovery from disease. This is the secret of all cures.

Time and space will not permit the recital of many cases where so-called Christian Science has not only failed to cure, or only to affect the persons temporarily, or through neglect of means have permitted the persons to die who otherwise now might be well and happy. Here is one case of multitudes that might be given: "A Brooklyn woman treated by her physician for consumption placed herself under the influence of Christian Science, and after being treated and 'lectured' by a Christian Scientist, came to the conclusion that nothing was the matter with her, and became happy in the belief that she was perfectly well. A few weeks afterwards she died, and the physician who had been discharged when she placed herself with the Christian Scientist said: 'I have fifty patients apparently in the soundest health to-day in Florida and Southern California, who were further gone in consumption than she was when they went there. I wanted her to go there, but she wouldn't take the advice. She's only another victim to Christian Science. That is all.' But we trust it is not 'all,' but that in the interests of the safety

of society the law will interfere and prohibit the practice of this latest school, which, however sincerely its tenets may be held by its disciples, is peopling heaven with saints before their earthly work is done."

"A returned sea-captain in Connecticut took seventeen treatments from a Christian Scientist, and obeyed her directions explicitly, but fell into such a state that for weeks he hung by the slenderest thread between life and death, and was saved only through the instrumentality of the most skilful physicians and nurses."

"A child in the same place was treated for pneumonia and died for want of proper medical care. Three other cases of death, under the treatment of Christian Science, occurred in the same place, in every one of which, it was hastened or occasioned by lack of medical skill. It is needless to say, that Christian Science is at a discount in that community."

"A young man in Boston was far gone with consumption. His physician said, with the greatest care and freedom from exposure he might live a year. He applied to a healer, who assured him that he need not exercise any care, but to do whatever he felt disposed. He went out on a stormy day, took cold and died within a week."

"A man in Washington, who had long suffered with chronic heart disease and sympa-

thetic stomach trouble, was able to live only by using the utmost care in his diet. He applied to a science healer and was assured that he might eat anything he pleased. He followed the advice and died in a few days."

"A young man in Kansas was suffering from earache. He went to a Christian Scientist, was treated and assured that he was well. The pain increased, he received more treatments and more assurances. Finally, when the suffering became unbearable, he applied to a physician, who, after an examination, said, 'that an abscess had formed in the ear, and that he had been sent for too late.' His words proved true, and the young man died in terrible agony of body and mind."

The newspapers have published during the last year or two a number of deaths due to the neglect of reasonable means by Christian Scientists.

Dr. L. A. Crandell cites a few cases that have come under his observation and knowledge, and being such excellent illustrations of the failure of Christian Science to heal I incorporate them here.

"Some years ago Mrs. A., a member of the church of which I was then pastor, suffered greatly from a disease of the eyes. Not being benefitted appreciably by the treatment given by local physicians, she went to Boston and was treated by a Christian Scientist. (My

impression is that it was by Mrs. Eddy herself.) Meeting her soon after her return home, I asked concerning her eyes, and she said that they were perfectly well. At that very time her eyes were exceedingly inflamed, and it was apparently only by the greatest effort that she was able to keep them open. The tears caused by the attempt to use her eyes, ran down her face as she talked with me."

"Miss E. had an internal cancer. Medical treatment proving ineffective, she became a Christian Scientist and put herself under treatment. During more than two years she grew steadily worse, but as steadily denied that she was ill or that she suffered any pain. Even when she had gotten so weak that she could not arise from her chair, she persisted in denying that she was sick. At last the pain became greater than she could bear, and, a short time before her death, she requested that an opiate be given her, saying to a friend, 'I have tried to be faithful to the teachings of Science, but no one knows what I have suffered.' For this lapse from the faith she was severely upbraided by the healer under whose care she had been.

"Mrs. F. is a Christian Scientist, and had been a reader among them. She suffered from an abdominal tumor, for which she was treated by healers of her own faith. The tumor continuing to increase in size, she put

herself under the care of a surgeon, urging upon him the necessity for secrecy, had the tumor removed by means of the knife, and recovered her health. Upon her return from the hospital where the operation was performed, she sat in a Christian Science service and heard her cure instanced by her fellow Scientists as another demonstration of the truth of that system, never hinting that she had been cured by a surgical operation."

A public offer was made to Mrs. Eddy some years ago of $1,000 if she or any one of her students would reset certain dislocations, and $2,000 if she would give sight to a person born blind. (See Chapter VI., p. 92.) She was so afraid that the person or persons would lose their money that she would not accept the offer. This is *probable* in view of her love for and methods of securing the material dollars. She said *if* she would accept the offer the man would lose his money, as she had done more marvellous things fifteen years before. She also says, "At present I am in another department of Christian work, where there shall no signs be given them." Nay, verily! This statement is in keeping with many others that have no evidence proving them and never will have. The person making the offer need never fear that Mrs. Eddy or any of her followers will ever accept it.

7. Another objection is found in the fact that Christian Science cannot be a science and a revelation. Science deals with the classifications of truth discovered by experience, experiment and reason, whilst *revelation* comes to the soul directly from God without human effort. Possibly some of Mrs. Eddy's *Science and Health* has come from her cogitations and quiet musings, but the most of it has come from Dr. P. P. Quimby, Swedenborg, Theosophy, Spiritism, and fragments of Brahmanism, Buddhism, Trancendentalism, Idealism, and much false philosophy. She pleads that it was revealed to her, and thus to the superstitious and credulous the appeal comes with some force, because they know nothing or at least very little of the discoveries of the principles of the New Psychology and Science and their application.

8. Christian Science does not deal with but denies the great facts of experience and common sense. It gives no explanation of matter, simply denies its existence. So of sin, sickness, etc. Because Christian Scientists do not know what these things are intellectually there is no reason to deny their existence any more than if because one cannot see his brains he ought to deny that he has any.

9. The logical conclusion of Christian Science is to contradict all facts, experiences and reasoning and to deny all intuitions and

make this world a great phantasm of unreal things. In this respect, as one has said: "Its philosophy is dangerous, its Theology is Heresy, and its therapeutics is quackery," and let me add, the whole teaching is a denial of common sense and reason and, therefore, a lie.

CHAPTER X.

THE TENDENCIES OF CHRISTIAN SCIENCE.

1. Self-delusion is the tendency that frequently has a very sad ending viz.:—Insanity. When the evidence and testimony of the senses are denied as well as the facts of consciousness, a person then is open to all forms of mental vagaries and illusions. These are the first steps in insanity. Here is one case of many that might be cited. "Seattle, Neb., January 21.—A notable case of insanity chargeable to Christian Science was brought to the attention of the county Insanity Board here today. The patient, Mrs. Rose Sumner has become violently insane through Christian Science teachings, and will have to be sent to an asylum. She is the mother of three bright children, and in her ravings insists that her real spirit is in the wrong body, and that the spirit that is in her wants to kill her children. One point she remembers, even while insane, which is that she is not to take any medicine. Mrs. Sumner is the daughter of wealthy and influential people, and the matter has caused much comment."

We have had through medical records and newspapers many similar reports. It would be an eye-opener to Mrs. Eddy and her coterie of teachers and followers to have the special reports from many Insane Asylums and private Sanitariums in this nation and see how many inmates there are who believed in and practised the teachings of Christian Science and by virtue of self-delusion are now under strict surveillance. It is no more than can be reasonably expected from such teaching, and in the years to come the numbers will be greatly augmented by virtue of the spreading of this teaching and its reception.

2. Rejection of the Bible is another serious tendency. The Bible is accepted as an allegory and as having no authority; as a book to be cautiously read and not to be accepted, except in a peculiar and mystical sense. That is the reason for that wonderful glossary to be found in *Science and Health.* The substitution for the Bible is Mrs. Eddy's book, and there is a tacit acceptance by many Christian Scientists of the statement made some time ago by one of their prominent representatives when he said, "If the book called the Bible were blotted out of existence and we had *Science and Health,* it would be all that we should need." If the truth were fully known this view probably has a far-reaching acceptance among these unchristian and unscientific

people. In line with that is an incident showing a tendency growing out of the rejection of the Bible and Christ and the deification of Mrs. Eddy and her book. A prominent Christian Scientist of New York city said to one of the leading pastors of that city: "Mrs. Eddy is the Way to God." He replied: "I thought Christ was the Way." "But Christ, you know, is dead and Mrs. Eddy is now alive," was her startling answer. "But," he said, "Mrs. Eddy must soon die and then who will be the way?" "Well, we do not expect that Mrs. Eddy will—what you call die; we expect she will—dissolve—into—the life of the Universe."

3. Another tendency is to continually neglect medical aid. In Des Moines, Iowa, not long ago, three children died of diphtheria. Christian Science practitioners undertook to cure them. The neighbors heard the facts about the neglect of the people to secure competent medical aid and advice. They ordered the Christian Scientists to leave the place and ordered a physician to attend a fourth child who had the same disease. The child recovered as the other three who died might have recovered had they had a competent physician. I could prolong this chapter unduly by the citation of cases where neglect of competent medical aid and the so-called treatment of these cranks have resulted in death.

Take the case of Mr. Harold Frederic. He was taken sick with pneumonia. Some Christian Scientists got the privilege of "treating" him. His death caused a great stir in England. The Christian Scientists were indicted by an English jury. They were not convicted at the subsequent trial, but ought to have been, and that for manslaughter. About the time of Mr. Frederic's death the papers reported the deaths of Messrs. Kershaw of Tacoma, and McDowell of Cincinnati, and Mrs. Brown of Washington; the first of pneumonia, the second of typhoid fever, the last of an unmentioned disease. These persons were all treated by Christian Scientists. These are only a few of many cases that have been reported from time to time in the newspapers from different parts of the country. There are difficulties in the way of convicting these people of neglect and criminal ignorance and carelessness, so that if people will be fools enough to go to the "Witch of Endor" and her relatives they will have to suffer the loss or the consequences therefor.

4. A fourth tendency of this teaching is the disregard for morals and a moral life. If a person cannot do wrong, cannot sin, according to this teaching, then of course, having no standard of right or wrong, what becomes of morals and right-living? If Mrs. Eddy's teachings are followed to their logical

conclusion we shall find that she makes no distinction between virtue and vice, between morality and immorality, between good and evil. We may lie, for there is no falsehood; we may practise impurity, for there is no vice; we may drink intoxicants to excess, for there is no drunkenness; we may defy all of God's laws, for there is no disease; we may destroy life, for there is no death.

This is the kind of life that leads to free love, the breaking up of families, the sanctioning of suicide, the practice of immorality and the abrogation of all restraints. Hence we find in Boston and other places where Christian Science has existed for a long time that the trend of this teaching and practice is towards Theosophy and the Occult. Any one may see this tendency by looking over the book advertisements in their chief magazine and by talking with many who stand high in the mysteries of Christian Science. God is only a principle and not a person, and therefore cannot take cognizance of the actions of mankind. Nothing is real that we see, hence we can destroy what is only seeming. Moral law does not exist, as that can only apply to individuals in the manifestation of character, and human relationship is as the mingling of drops of water, making all people one. These logical deductions will become more apparent in a few years, because restraints will vanish

with the abrogation of the authority of God's word. This tendency it is said by a careful observer is growing rapidly.

A certain writer has truthfully arraigned Christian Science in the following language: "Christian Science is both a foul imposture and a heresy ominous of danger to the church of Christ and of peril to immortal souls. It is a so-called science which ignores God-given facts; a philosophy which stultifies God-given reason; a religion which thrusts aside a God-given revelation; a theology which abolishes God while pretending to deify mortal man; a Christianity which, after dishonoring Christ by every possible denial of his word, presents him to us as a phantom Saviour who disappeared more than eighteen centuries ago—a Saviour who never did, and never can, save a soul, and who, having gone from earth, will never again return to bless his waiting and longing church. In a word, it is a philosophy without wisdom, a science without facts, a religion without rational worship, a theology without a God, and a Christianity without a Christ."

Any one to accept this unscientific and unchristian system of teaching has to stultify his reason and deny the simplest and most ordinary experiences of life. Whoever accepts this teaching must either *believe* or *act* a lie. If the former he must believe that things are

not what they seem, and if the latter then he must act as though things are real. Christian Scientists deny that matter is an actual existence, but they act as though it were. How much more reasonable it is to accept the existence of matter and act accordingly than to belie our senses and deal falsely with our reason. When Christian Scientists believe as they practise then will people cease to find fault with their theories. Their practice is more reasonable than their teachings. *It is safer to follow what they do than to follow what they say.*

5. Another serious tendency of this teaching is to assail the value of means and discard honest effort in trying to secure legitimate results.

If all hygienic laws, medicines, and commonsense use of means are to be neglected because Christian Scientists say health can be restored by denying disease, then any one who thinks can see the terrible tendency and influence of such a course.

It would be, virtually, advocating a lazy, negligent and reckless life which is contrary to philosophy, Scripture and common sense. God has sanctioned belief in and use of instrumentalities and second causes. In the spiritual and material domains how numerous are the helps and ministeries set apart for the maintenance and sustenance of the soul and body.

As it would be presumptuous, visionary and hazardous to dispense with these things, ostensibly that the arm of flesh may not be relied on, no less so would it be hazardous and presumptuous to deny the value of means to support and constantly maintain life by so-called "Christian Science."

We commend to Christian Scientists, "healers" and to their followers and to their patients the following good advice given in Ecclesiasticus, one of the Apocryphal books of the Old Testament.—"The Lord hath created medicines out of the earth; and he that is wise will not abhor them. My son, in thy sickness be not negligent; but pray unto the Lord, and he will make thee whole. Leave off from sin, and order thy hands aright, and cleanse thy heart from all wickedness. Then give place to the physician, for the Lord hath created him: let him not go from thee for thou hast need of him. There is a time when in their hands there is good success. For they shall also pray unto the Lord, that he would prosper that which they give for ease and to prolong life."

In conclusion, I desire to say that this piratical, heterogeneous and false teaching called "Christian Science" will have its little day, and then like many other "fads" will pass away, to be forgotten by its followers, who will laugh at themselves, unless their ex-

perience has been too disastrous, because they were foolish enough to advocate such ridiculous nonsense! It is a very serious thing to "turn the truth of God into a lie" which these people, I fear, are doing, if their teachings are to be believed. Their followers would do well to heed the Apostle Paul's warnings "to refuse profane and old wives' fables, and exercise themselves into godliness," and "avoid profane and vain babblings and oppositions of science falsely so called, which some professing have erred concerning the faith."

THE END.

TELEGRAMS: "WELLPRINT, NEW YORK"

PUBLISHERS
IMPORTERS

Dealers
in
Rare
Editions

PRINTERS
BOOKSELLERS

THE

Abbey Press

114 FIFTH AVENUE, NEW YORK

LONDON
PARIS
MELBOURNE
CALCUTTA

Agencies
in

MONTREAL
MEXICO
CAPE TOWN
BERLIN

ANNOUNCEMENTS OF BOOKS

Nineteenth Edition

A NEW HOUSE OF PUBLISHERS.

"Nearly two years ago Dr. Carlos Martyn and Mr. Charles F. Rideal, both men of ideas and enterprise, and both voluminous writers, established a business for the publication of their own works. Success has attended their efforts in a most marked degree, and now Mr. Rideal and his colleague are presenting books other than the efforts of their own pens in the same artistic letterpress and binding that have contributed to the success of their original undertaking. Hence the house known as the Abbey Press has been established, with agencies in London, Paris, Melbourne, and elsewhere. The Catalogue of this press containing the list of books now ready and in preparation shows the fine and high-class works which characterize the publications of this house."—*New York Times Saturday Review.*

SOME VERDICTS OF THE PRESS.

Makes one glad the Abbey Press has come into the field.—*The Book and Newsdealer,* San Francisco.

The Abbey Press catalogue includes many attractive titles of works now in stock as well as numerous fine high-class books in preparation.—*Newspaperdom,* New York.

The Abbey Press, New York, is sending out some excellent books, and is fast forging to the front and will take its place with the leading publishing houses of the metropolis.—*Atlanta Saturday Review.*

A publishing house that is becoming widely known for the excellence of its work.—*The Book World,* New York.

AUTHORS AND ARTISTS

Appleton, George.
Atherly, Robert Drew.
Ayr, Landis.
Barnes, Willis.
Bartz, U. S.
Borders, Joe H.
Brooks, Gregory.
Brown, Barnetta.
Buffington, T. P.
Burdick, Lewis Dayton.
Burling, Clinton Osgood.
Campbell, William M.
Cary, Katherine Miles.
Clark, William Adolphus.
Clarke, Albert G., Jr.
Clay, John M., Mrs.
Clemens, Will M.
Collins, Wilkie.
Cone, John A.
Craddock, Florence N.
Dean, Howard.
Delaney, M. Frances Hanford.
Dickens, Charles.
Doubleday, Stewart.
Drummond, Henry.
Duxbury, C. Richmond, Mrs.
Edwards, Almus Hugh.
Elsbemus, L. M.
Emmel, May C.
Field, Elaine L.
Flattery, M. Douglas.
Fradenburgh, J. N.
French, Minnie Reid.
Fox, Page.
Gardner, Etta M.
Gardner, W. H.
Gordon, A. M. R.
Graham, Marie.
Green, Benjamin E.
Greenleaf, Sue.
Greer, Julian.
Gregory, Daniel Seelye.
Hamilton, Sam A.
Hammond, John Hays.
Harker, Charles R.
Harkins, James W., Jr.
Hartman, L. B.
Hartshorn, Mary A.
Hartt, Irene Widdemer.
Hobson, Margaret.
Holmes, Herbert.
Hopkins, Alphonso Alva.
Howard, Lady Constance.
Hussey, Cyrus M.
Hutchinson, Warren B.
Jennings, Edwin B.
Johnson, Stanley Edwards.
Johnston, Elizabeth Bryant.
Jokai, Maurus.
Kankakee, James.
Kaven, E. Thomas.
Kearney, Belle.
Kellogg, J.
Kemble, W. Fretz.
Lawrence, William V.
Lay, William.
Lee, J. F.
Lindsay, Clarence M.
Loring, Mattie Balch.
Love, MargaretB.

AUTHORS AND ARTISTS

Macklin, M.
Macleod, Warren M.
Manikowski, De, Mary.
Marie, Rose.
Martin, Amarala.
Martyn, Carlos.
Merimee, Prosper.
Middleton, E.
Miller, Andrew J.
Miller, Lischen M.
Milroy, Elizabeth.
Morris, James Edwin, Mrs.
Morris, Moses D.
Muir, Law.
Munn, Charles Clark.
Munyon, Dora Harvey.
Murry, Alice M.
Myth, M. Y. T. H.
Napolitello, R. R.
Niall, Mical Ui.
Nichell, Edith M.
Ousley, Clarence.
Pacheco, Mary.
Paller, Emile A.
Pierson, Alice.
Pomeroy, Helen.
Preston, South G.
Pritchard, Agnes Campiejohn.
Raymond, Walter Marion.
Rideal, Charles F.
Riggs, Arthur Stanley.
Ripley, N. B.
Rogers, Charlotte Boardman.
Root, Frederick Stanley.
Rose, A. McGregor.
Roundy, Alice Miriam.
Rowe, C. H.
Runyan, N. P.
Sawyer, Nellie Tolman.
Scribner, Kimball.
Seaie, E. W.
Seltzer, Charles A.
Simms, Margaret D.
Sheppard, Antoinette.
Smirnow, Louis.
Smith, Abbie N.
Stevenson, Robert Louis.
Stewart, M. B.
Stockwell, George A.
Stone, Isabel Scott.
Stormbrow, Harold.
Sutton, Warner P.
Tabor, Edward A.
Tobey, Olive C.
Tolstoi, Count.
Valentine, Jane.
Van Dyke, Curtis.
Van Rensselaer, J. K., Mrs.
Waite, Gertrude Mitchell.
Walker, Jessie.
Walker, Elliott.
Warren, H. V.
Weschcke, Emil.
Westervelt, Leonidas.
White, Elizabeth Stoughton Gale.
Williams, Benjamin W.
Wilson, Abbie Oliver.
Winbigler, Charles F.
Winter, C. Gordon.
Wright, W. H.
Young, Duncan F.
Young, G. L.

JUN 1 1 1917

ADVERTISING AGENTS' DIRECTORY, THE.

Arranged alphabetically and in States, including Great Britain and Canada. Nothing of the kind has ever before appeared. All who for any reason wish to know who the advertising agents are and how they can be reached, will find the desired information here. The Directory is brought down strictly to date. Cloth. One Dollar. (In preparation.)

AFLOAT WITH OLD GLORY.

By H. V. Warren. This is a patriotic book, over which the Star-Spangled Banner floats, and from which, as though it were a man-of-war, the cannons thunder and the wild cheers of Uncle Sam's tars ring out far over the water. In these days of "wars and rumors of wars" such a book will be eagerly read. Cloth, 12mo. One Dollar.

AMERICAN ELOQUENCE.

By Carlos Martyn. A text book of oratory, with characteristic extracts, divided into passages suitable for declamation from the speeches of typical orators of all schools and sections from colonial times to the present day, together with brief personal sketches and critical estimates. Copious index. (In preparation.)

AMERICAN WOMEN OF THE TIME.

Being a Dictionary of Biographical Records of Eminent Living Women. Revised to date and edited by Mr. Charles F. Rideal, Mrs. John King Van Rensselaer and Dr. Carlos Martyn. It is the first time a book of reference of this kind has been compiled in the special interests of any women in any country. The efforts of the publishers will be directed towards the securing a standard work, founded on reliable data, and which will be a suitable addition to any bookshelf. Cloth. $7.50. (In preparation.)

BALLADS OF BROTHERHOOD.

By Alphonso Alva Hopkins. These poems are mighty with suppressed passion. As one reads them, the eye kindles and the pulse accelerates. The writer has broad sympathies and can say with the old Roman, "Nothing that concerns humanity is foreign to me." Cloth, small 12mo, 84 pages. Fifty Cents.

BEAUTIFUL HAND OF THE DEVIL, THE.

By Margaret Hobson. The plot and treatment in this novel bear out the striking and startling title. It will be read at a sitting. Cloth, small 12mo. Fifty Cents.

BOBTAIL DIXIE.

By Abbie N. Smith. Lovers of dogs (and their name is legion) have a treat in this book. The illustrations which accompany it speak as often and as loudly as the dog himself. Cloth, 12mo, profusely illustrated. One Dollar.

BRITANNIA; OR, THE WHITE QUEEN.

By the Rev. South G. Preston. An historical novel of rare power and absorbing interest, dealing with Queen Bess, Lord Bacon and other "high mightinesses" of the Elizabethan era. Cloth, 12mo. One Dollar.

CANDLE LIGHT, A, AND OTHER POEMS.

By Louis Smirnow. Poetry that appeals to the heart. Not the kind that is considered classical because it is stuffed with mythological subjects and with names of forgotten heroes. This proceeds from emotion and that intensity of feeling begotten only by experience, either direct or observed, and excites the same emotions and feelings in the readers. This is the mission of true poetry. Cloth. One Dollar.

CAT TALES IN VERSE.

By Elliot Walker. The multitudinous friends (young and old) of cats will welcome in this book an absolutely new thing under the sun, namely, the *miaous* of their favorites set in rhyme. Owners of cats and these feline animals themselves owe this author a unanimous vote of thanks. The verses are unique and admirably done. Cloth, with cover designed by C. H. Rowe. Fifty Cents.

CAVALIER POETS.

By Clarence M. Lindsay. These sketches of the poets of England about the period of the Commonwealth, are gems. They are full enough to give the much needed information, but yet so brief that they may be read with ease. Specimens of the style of each are given, and the reader in an hour or two can grasp knowledge which otherwise he cannot gain in as many weeks or months. Cloth. small 12mo. Fifty Cents.

CHRISTIAN SCIENCE AND KINDRED SUPERSTITIONS.

By the Rev. Charles F. Winbigler. Written on a polemical subject, yet in a kindly spirit. The arraignment of Mrs. Eddy is keen and incisive, and the basis of her so-called science is analyzed and overthrown with great good humor, but with remorseless logic. The best popular discussion of Christian Science now in the market. Specially commended to Church people and Sunday School librarians. Cloth, 12mo. One Dollar.

CHRIST'S MESSAGE TO THE CHURCHES.

By William M. Campbell. Of special interest to Biblical students. The exegesis is exceedingly clear and is always plausible, even when not entirely convincing. New light is thrown on old difficulties. The author will be sure of attracting thousands of interested readers. Cloth, 12mo, 170 pages. One Dollar.

COALS OF FIRE.

By M. Frances Hanford Delanoy. Those who have read Mrs. Delanoy's "Serious Complications," as well as those who have not, will eagerly seize upon this book. It is equally good in its way. The title gives the key to the contents of the book, which we will not deprive the reader of the pleasure of exploring by outlining the plot. Cloth, 12mo. One Dollar.

CONCHITA'S ANGELS.

By Agnes Camplejohn Pritchard. The first sketch, from which the book takes it title, deals with matters incident to the late Cuban war, patriotism, suffering, privation, tragedy. Pathos and humor are combined in three other stories which go to make up the book. Cloth, 12mo, 216 pages. One Dollar.

CONSPIRACY OF YESTERDAY, A.

By Mical Ui Niall. This story would please the Boers, since it depicts the discomfiture of England and the triumph of those who hate her. It must be remembered, however, that it is only a story. England still survives. Cloth, 12mo, daintily produced, 75 pages. Fifty Cents.

CONTINENTAL CAVALIER, A.

By Kimball Scribner. Author of "The Honor of a Princess" (twenty-third thousand), "The Love of the Princess Alice" (fifteenth thousand), and "In the Land of the Loon." The author writes here in his well-known popular style and contributes one more (and not the least) to the eagerly-awaited historical novels of Revolutionary times. His characters are resurrections and in them the past lives again. Mr. Kimball Scribner is rapidly becoming one of the most popular of the younger writers of to-day. With four illustrations on copper. Cloth, 12mo, 258 pages. One Dollar.

CORDELIA AND OTHER POEMS.

By N. B. Ripley. These verses are the work of a talented and scholarly clergyman, who has followed Sir Philip Sidney's recipe for poetry: "Look into thine own heart—and write." As a result, we have here thoughts that breathe and words that burn. Cloth, small 12mo. Fifty Cents.

COUNCIL OF THREE, THE.

By Charles A. Seltzer. A very interesting account of a supposed adventure in a romantic part of the world, together with a description of three remarkable characters grouped in a Council and governing an idyllic Commonwealth. The hero comes through safely and makes friends of the three councillors for life, thereby winning a fortune. Cloth, 12mo, 177 pages. One Dollar.

COUNTRY STORE WINDOW, A.

By Herbert Holmes. These poems ring true. They describe the thoughts and feelings of one gazing out upon life as through a country store window. The moral quality of the poems does not detract from, but rather enhances, their interest and value; while the literary form is unexceptionable. Cloth, 12mo, One Dollar.

CRIME OF CHRISTENDOM, THE.

By Daniel Seelye Gregory, L.D., LL.D. Here the Eastern Question is luminously described in its origin and development, by a master mind. It is by far the ablest and fullest discussion of the Turk in Europe extant. The work is scholarly and interesting, with photograph and biographical sketch of the author, and several maps. Cloth, 12mo, 330 pages. $1.50.

CROSS OF HONOR, THE.

By Charles F. Rideal and C. Gordon Winter. A military dramalette in one act. The period is that of the Cuban war; the scene, the entrenchments at Santiago; the characters, five in number, are all masculine save one, who is a hospital nurse. It is very interesting and moves with military precision from the ringing up to the ringing down of the curtain. *Second Edition.* Daintily printed on Japanese paper and bound in stiff boards. One Dollar.

CURIOUS CASE OF GENERAL DELANEY SMYTHE, THE.

By W. H. Gardner, Lieutenant-Colonel U. S. A. (retired). Not for many years has a more interesting or mysterious story appeared than this. Those who follow the fortunes of General Delaney Smythe will certainly corroborate this statement. The book will have a wide and permanent sale. With four illustrations by Miss Lowenstein. Cloth, 12mo, specially designed cover, 204 pages. One Dollar.

DANGER SIGNALS FOR NEW CENTURY MANHOOD.

By Edward A. Tabor. Is a masterly discussion of the dangers that confront the individual as well as the society of to-day in the United States. It is also a beautiful portraiture of the young manhood which should exist in the 20th century. Including photograph and biographical sketch of the author. 12mo, cloth bound, 316 pages. One Dollar.

DAYS THAT ARE NO MORE, THE.

By Elizabeth Bryant Johnston. These are stories of the Old South. The author depicts scenes and characters which belong to the recent past, but yet which seem to be as remote as the days of the Crusades. It is fortunate that those familiar with "Dixie" before the war yet live to paint it before it fades forever out of view. Cloth, 12mo, daintily bound. One Dollar.

DEFEATED, BUT VICTOR STILL.

By William V. Lawrence. A story of the mysteries of New Orleans following the Civil War and during the period of Reconstruction. Nothing more interesting has been put on the market for a long time. *Second Edition.* Cloth, 12mo, 424 pages. One Dollar.

DEMOCRACY AND THE TRUSTS.

By Edwin B. Jennings, author of "People and Property." The author shows that there is an irrepressible conflict between these two. They are, or must soon be, locked in a deadly conflict, and if one is to survive, the other must perish. Mr. Jennings' style is trenchant, and his arraignment of trusts in the interest of democracy must be read to be appreciated. Cloth, 65 pages. Fifty Cents.

DEVOUT BLUEBEARD, A.

By Marie Graham. This is a keen, satirical story which hits off foibles and humbugs in religious administration; not in an infidel spirit, but by a friendly hand and from the inside; one is kept guessing who's who. Cloth, 12mo, 300 pages. One Dollar.

DOCTOR JOSEPHINE.

By Willis Barnes. A charming love story, interwoven with hints and suggestions as to how to harmonize the warring interests of capital and labor. The author thinks the secret of union lies in profit sharing. Cloth, 12mo. One Dollar.

DOCTRINE OF THE BOOK OF ACTS, THE.

By G. L. Young. The work of a scholarly and competent clergyman, who writes in a bright, unsectarian spirit, throwing light into every dark corner of this important portion of the New Testament. Men and women of all creeds will find here a careful and suggestive dissection of the teachings of the apostles in the formative period of the Christian Church. *Second Edition.* Cloth, 12mo. One Dollar.

DIABOLICAL IN SCRIPTURE AND IN HUMAN LIFE, THE.

By Harold Stormbrow, D.D., LL.D. A curious discussion of the existence, personality and activity of Satan as he appears in Holy Writ and in history, together with the opinions of eminent men in all walks of life, concerning his attributes and real character. Cloth, 8vo. Limited edition. Ten Dollars. (In preparation.)

DIP IN THE POOL, A.—(Bethesda.)

"The Whole World is Aweary." "Be Refreshed and Better." By Barnetta Brown. Our manner of thinking about matters and things has much more to do with our success and happiness than is usually admitted, and the little Bethesda Book seeks to suggest a train of thought which will refresh life's oft-time weary traveler. What more refreshing to the body than a dip in cool, cleansing water? So to the mind, strained, tired and puzzled, there is nothing more refreshing than a dip in a pool of freshening, strengthening, cleansing thought; and this pool of clean thought this Sunshine Book makes a modest attempt to provide in one of the "Sunshine Books" which has the endorsement of the International Sunshine Society. Cloth (Miniature), daintily produced. Twenty-five Cents. The set of Six, $1.50.

DOOMED TURK, THE;

or, The End of the Eastern Question. By E. Middleton. An interesting and striking discussion of the Eastern Question. It is a timely book. The eyes of the world are fastened upon the Orient, and what to do with the Chinaman in the far East and with the Turk in the nearer East are the questions of the hour. The author's suggested method of handling the latter question is as unique as it is original. Cloth. Fifty Cents.

EXPERIENCE.

"How to Take It; How to Make It." By Barnetta Brown. This booklet contains the *secret* many have been trying to discover, more or less consciously, for a long time; and it is believed that if the method of *taking* experience, set forth, is faithfully followed, it will lead to a great deal of happiness, and later on to a certain and satisfactory way of *making* it. The unreasonable appearance of experience is made to assume its real and true proportions; and all who read it will see that reason instead of chaos, orderly sequence instead of disorder, in all forms of experience once duly appreciated as truth, will change darkness into brightness. One of the "Sunshine Books" which has the endorsement of the International Sunshine Society. Cloth (Miniature), daintily produced. Twenty-five Cents. The set of Six, $1.50.

FEATHER'S WEIGHT, A.

By Amarala Martin. This is a story of mystery—one of those breathless tales which hold the attention from the start to the finish. Unlike some of them, it ends as the reader would have it do, and at the close all goes merry as the marriage bell. *Second Edition.* Cloth, small 12mo, 131 pages. Fifty Cents.

FIGHTING AGAINST FATE.

By Moses D. Morris. An exciting and true story, more dramatic than a drama. Those who like a blood-curdling, hair-raising narrative which has the advantage of being fact instead of fiction, are recommended to buy this book. A large sale is already assured. Cloth, 12mo, 260 pages, with one hundred striking illustrations. One Dollar.

FLOWER OF THE TROPICS, A,

And Other Stories of Mexico and the Border. By Warner P. Sutton. This author, a distinguished diplomat and lawyer, who was also Consul-General in Mexico for ten years, gives in this work a number of extremely interesting sketches of Mexican and Border life. The stories are saturated with the Spanish spirit and with the genius of the localities described. Cloth, 12mo, 121 pages, daintily printed and bound. One Dollar.

FOUNDATION RITES.

By Lewis Dayton Burdick. The rites and ceremonies prevalent among barbarous and semi-barbarous peoples are reproduced in a modified form in all the higher civilizations. In this masterly work, the author traces the relations between the primitive beginnings and the later evolutions. Mr. Burdick has amassed a great treasure of facts and illustrations which he makes both interesting and instructive. Cloth, 12mo. $1.50.

FROM CLOUDS TO SUNSHINE;

or, The Evolution of a Soul. By E. Thomas Kaven. Author of "A Duel of Wits," etc. Those who enjoy a luminous discussion of current questions relating to the origin and age of man, etc., conducted in a most finished manner, will find a treat in this volume. It is full of snap, vim and good humor. Cloth, 12mo, 182 pages. One Dollar.

FROM THE FOUR WINDS.

By Warren B. Hutchinson. These poems are vigorous productions, full of power, and throb with true poetic feeling. The poet touches upon many themes within a small space, and always suggestively as well as melodiously. Cloth, small 12mo. Fifty Cents.

GLOBE MUTINY, THE.

By William Lay, of Saybrook, Conn., and Cyrus M. Hussey, of Nantucket, the only survivors from the massacre of the ship's company by the natives. A narrative of the mutiny on board the ship "Globe," of Nantucket, in the Pacific Ocean, January, 1824, and the journal of a residence of two years on the Mulgrave islands, with observations on the manners and customs of the inhabitants. A most entertaining reprint of a work published in 1828. This book is a cross between one of Russell Clark's sea stories and "Robinson Crusoe." It deals with a real case of mutiny and the narrative is entrancing. It will be read with absorbing interest by all lovers of sea stories. Cloth, 12mo, 163 pages. Seventy-five Cents.

GREAT BREAD TRUST, THE.

By W. H. Wright. This booklet paints a supposed trust in bread, after the example of the Standard Oil Company, and which is owned and managed by a little group of multi-millionaires. Although the case is supposed, it outlines a condition of things which may well be apprehended and sounds a note of alarm in advance. Cloth, Miniature Series, 54 pages. Fifty Cents.

GREATEST THING IN THE WORLD, THE.

By Henry Drummond. Cloth, with photograph and biographical sketch of the author. Fifty Cents.

GREEN VALLEY.

By T. P. Buffington. Opening with a robbery, this novel ends with a marriage. Between the starting point and the end, a variety of interesting and exciting episodes are found. The scene is laid in the South and characteristic occurrences are related. The moral is wholesome and the hero and heroine are happy at last, as they deserve to be. Cloth, 12mo, 151 pages. One Dollar.

HALF HOUR STORIES.

By Dora Harvey Munyon. The stories are admirably told and each successive one seems a little better than the previous tale. The author writes with remarkable insight and describes life with rare fidelity. Cloth, 12mo, 148 pages. One Dollar.

HANDFUL OF RHYMES, A.

By Lischen M. Miller. This book of poems has an interest through the unusual merit of the verses. It is often said that this is not a poetical age, but the singer of to-day finds sufficient material and readers enough to make it clear that the question is open to debate. Cloth, 12mo. $1.50.

HEART'S DESIRE, THE.

"The Moth for the Star; The Night for the Morrow." By Barnetta Brown. That there is really only one desire, this Sunshine Book contends; that all desire can be truly and lastingly satisfied in our life, in other than the way it indicates, this little book denies. Some may not agree at once; but, sooner or later, the chord in the heart will be touched, and in the vibration will be caught the echo of "Home, Sweet Home." To read it, is finally to believe. To believe, is to work towards the end in view. To reach this is the consummation and the height of earthly happiness. One of the "Sunshine Books" which has the endorsement of the International Sunshine Society. Cloth (Miniature), daintily produced. Twenty-five Cents. The set of Six, $1.50.

HEROINE OF SANTIAGO, THE;

or, What Followed the Sinking of the Merrimac. By Antoinette Sheppard. One of the very best of the many stories suggested by the Spanish-American war. The heroine is a lovable creature and after passing through many adventures—but we will not reveal the dénoûment. There is not a dull page in the whole book. Cloth, 12mo. One Dollar.

HOCH DER KAISER.

Myself und Gott. By A. McGregor Rose (A. M. R. Gordon). This is the remarkable poem, which made a sensation in two hemispheres, and the recital of which by an American naval officer at a dinner nearly cost him his captaincy and embroiled the United States with Germany. It is here presented with appropriate and striking original illustrations by Miss Jessie A. Walker. It is a work of art. Cloth, 12mo, striking cover. Fifty Cents.

HOW TO ENJOY MATRIMONY;

or, The Monogamic Marriage Law Amended by Trial-Expiration Clause. By Rose Marie. An interesting and unique discussion of a subject of universal interest and concern. The author's conclusions may or may not commend themselves to every one, but her arguments are singularly able, and will stir thought and discussion. Cloth. Twenty-five Cents.

HOW TOMMY WAS CURED OF CRYING.

By Gertrude Mitchell Waite. This story will please children mightily; as also will the illustrations. Both are exceedingly well done. There could be no more fitting gift than this dainty and attractive book. Cloth, fully illustrated and daintily produced. Fifty Cents.

HOUSE OF A TRAITOR, THE.
By Prosper Merimée. With photograph and biographical sketch of the author. Cloth. Fifty Cents.

INTELLECTUAL PEOPLE.
By William Adolphus Clark. All readers are, or wish to be thought, intellectual people, hence this little work makes a universal appeal. It is one of the most piquant and suggestive discussions imaginable. The fact that it has gone in such a short time into a third edition proves that it has received merited recognition. *Third Edition.* Cloth, daintily produced, small 12mo, 97 pages. Fifty Cents.

INTERNATIONAL DIRECTORY OF AUTHORS, THE.
With a full list of the titles of their works, dates of publication, etc. Compiled and edited by Charles F. Rideal and Carlos Martyn.
(In preparation.)

IRON HAND, THE.
By Howard Dean. The department store, a comparatively new field, is exploited in this novel The multitudes who are employed in these places and the vaster multitudes who shop in in them, will alike be interested in this story. Evidently the author writes from behind the scenes and knows whereof he affirms. The book will make a sensation. Cloth, 12mo. Illustrated. One Dollar.

JONAS BRAND;
or, Living Within the Law. By Jane Valentine. A book which shows how brutal a man may be in his domestic relations and still escape from all legal penalties. The story is well told and the characters are depicted with rare skill. The author is an adept in working a plot up to a thrilling climax. *Second Edition.* Cloth, 12mo, well printed and bound, 263 pages. One Dollar.

KEY-WORDS AND PHRASES OF THE NEW TESTAMENT.
By the Rev. South G. Preston. A very important and suggestive help in the study of the New Testament. Instead of having to search these out for himself, the reader is supplied with them without effort on his part. The book is a great labor saver. 56 chapters, 324 pages, 45 leading words and phrases of the New Testament, critically examined.

"Even in the region of that which is familiar to scholars he has shed much light."—JNO. J. TIGERT, D.D.

A rare book of information and very suggestive. *Second Edition.* Cloth, 12mo. One Dollar.

LIFE'S SPRINGTIME.

By J. N. Fradenburgh. Essays descriptive of the period of youth and full of wholesome and inspiring advice to those of both sexes who stand upon the threshold of life. Elders looking for something to place in the hands of the thoughtful and ambitious among the upcoming generation will find here exactly what they seek. Cloth, 12mo. One Dollar.

LIQUID FROM THE SUN'S RAYS.

By Sue Greenleaf. The theory suggested in this book is striking, yet seems workable. Those who are interested in new ideas suggestively and plausibly stated are recommended to look into the matters which are herein exploited. Cloth, 12mo. One Dollar.

LITERARY LIFE.

The most popular magazine for authors, publishers, booksellers and every one interested in literature, issued. It is a thoroughly impartial journal, readable from cover to cover. Five Cents per copy or Fifty Cents per annum, mailed free.

LITTLE COURT OF YESTERDAY, A.

By Minnie Reid French. A Virginia story of rare interest and merit. It concerns the grand passion and works itself out through strange vicissitudes to a satisfactory ending. The work is unusually dainty and attractive. Cloth, 12mo, 232 pages. One Dollar.

LITTLE SCARECROW, THE.

By Maurus Jokai. With photograph and biographical sketch of the author. Cloth. Fifty Cents.

LODGING IN THE NIGHT, A.

By Robert Louis Stevenson. This is the first time that this celebrated story has been produced in a manner worthy of the reputation of its talented author. It will be issued in a most dainty binding, forming a unique gift book. With photograph and biographical sketch of the author. Cloth. Fifty Cents.

LOST LOUISIANA, THE.

By J. Kellogg. An historical romance dealing with gold and silver mines worked by the Spaniards in the old Louisiana territory, and hence so named, but lost for many years. An interesting story is told in connection with these mines, and some important truths are advocated. Cloth, 12mo. One Dollar.

LOVE AND PRIDE.

By R. R. Napoliello. This novel admirably portrays the play and counterplay of master passions. The hero, an Italian, bares his soul to inspection, so that we see and participate in the struggle. A rare psychological study. Cloth. Fifty Cents.

LOVE'S RANDOM SHOT.

By Wilkie Collins. With photograph and biographical sketch of the author. Cloth. Fifty Cents.

MAGISTRACY, THE.

Being a Directory and Biographical Dictionary of the Justices of the Peace of the United States. Compiled and edited by Charles F. Rideal and Carlos Martyn. (In preparation.)

MAN WITHOUT THE OATH, THE.

By Olive C. Tobey. This is a breathless story and the reader pants as he reads, as though he had been walking fast, or running, and lays the book down with a sigh of regret because it is not longer. The characters are varied and lifelike; the adventures are manifold and the dialogue is crisp and sparkling. Cloth, 12mo, fully illustrated. One Dollar.

MASTER AND MAN.

By Count Tolstoy. With photograph and biographical sketch of the author. Cloth. Fifty Cents.

MEN, WOMEN, AND LOVING.

"With an Eye Made Quiet, We See Into the Heart of Things." By Barnetta Brown. Men think they know all about loving and so do women; but judging from the general appearance of loving and its often unsatisfying results, some things in regard to it have apparently been forgotten, or, for some unaccountable reason, hidden deeply away. Reminders are useful, on occasion, and a gentle jog of the elbow sometimes saves one from falling into error; and if this little book serves the purpose of straightening out a jumble in any affair of the heart, or leads man or woman to a true, brave thought of loving, it will have made its excuse for existence. One of the "Sunshine Books" which has the endorsement of the International Sunshine Society. Cloth (Miniature), daintily produced. Twenty-five Cents. The set of Six, $1.50.

MISS PENELOPE'S ELOPEMENT,

and Other Stories. By Katherine Miles Cary. These sketches are very vivacious. The style is colloquial and the book reads as though the best of story tellers was seated at our side and favoring us with an oral recitation. Cloth, small 12mo. Fifty Cents.

MISTAKES OF AUTHORS, THE.

A Manual for Writers and Others. Being a treatise on Bulls, Blunders, Mistakes, Errors, Literary Anachronisms and Misfits. Edited by Will M. Clemens, author of "A Ken of Kipling," "The Depew Story Book," "The Life of Theodore Roosevelt," "Life of Admiral Dewey," "The Mark Twain Story Book," "The Choate Story Book," etc., etc. Limited autograph edition. Cloth, 12mo. One Dollar.

MISTRESS OF MANY MOODS, A.

By Charlotte Boardman Rogers. This book, in the French of André Theuriet, made a sensation. Miss Rogers' translation is admirable and preserves the vivacity and spirit of the original with lifelike fidelity. It is no less interesting in the English than in the French version. Cloth, small 12mo. Fifty Cents.

MYSTERY OF THE MARBLETONS, THE;

A Romance of Reality. By M. Mackin. Stories of mystery are always popular. This is one of the best of its kind, and holds the reader breathless from the first page to the last. The interest steadily increases to the end. This book is certain to be widely read. Cloth, small 12mo, daintily produced. Fifty Cents.

NARRAGANSETT PEER, A.

By George Appleton. A romance of Southern New England founded upon fact. The heir to a great property is made a prisoner while his relatives riot in his wealth. He is discovered by two newspaper reporters, and the incidents of the prisoner's release and return to his own, make an interesting story often pathetic and humorous. Cloth, 12mo. One Dollar.

NEW DON QUIXOTE, THE.

By Mary Pacheco. The hero of this book is a Western ranchman who suddenly finds himself heir to an earldom in England, and who takes among the conventionalities of the Old Country the breezy freedom of the prairies and the land of Uncle Sam. Cloth 12mo. Specially designed cover by C. H. Rowe. One Dollar.

NEW ENGLAND FOLK.

By Mrs. C. Richmond Duxbury. A strong, realistic novel of the best modern type. The plot is well conceived and the local color is one of the strong features of the book, which is dedicated to Mrs. Henry Ward Beecher by her own request. Cloth, 12mo, 295 pages. One Dollar.

NEW SWISS FAMILY ROBINSON, THE.
By Helen Pomeroy. This is a new "Swiss Family Robinson." Without being a copy of that famous work, it nevertheless suggests it and is full of the same kind of realism and adventure. Young people will here find a feast. Cloth, 12mo. One Dollar.

NEW VERSION OF AN OLD STORY, A.
By Elizabeth Milroy. A charming tale told in melodious verse, with a most helpful and inspiring dénoûement. A farmer and his wife change work, and the man gets a new conception of the meaning and importance of housework and is glad enough to return to the field. Daintily produced. Twenty-five Cents.

N'TH FOOT IN WAR, THE.
By Lieut. M. B. Stewart, U. S. Army. This is a plain unvarnished tale, descriptive of the daily life of a soldier in the United States Army. It traces his experiences throughout the day and night, showing exactly what he is, how he feels and acts, what he eats and where he sleeps. The book is of deep interest as a faithful portraiture of "the man behind the gun." Cloth, 12mo. Attractively designed cover. One Dollar.

OCTAVIA, THE OCTOROON.
By J. F. Lee. In this story we have a setting forth of the old relations between the blacks and whites down in "Dixie," with a suggestion of the sexual questions involved in, and evolved from, the said relations. The interest is sustained and the book will find many readers. Cloth. Fifty Cents.

ODD JEWEL, AN.
A Postnuptial Tale of a World-wide Passion. By Warren M. Macleod. This is a prose poem. It deals with the unhappy loves of a hero and heroine worthy of a better fate, but who were separated at first by the machinations of a false friend and afterwards by death. Cloth, small 12mo, 159 pages. Fifty Cents.

OLD GRAHAM PLACE, THE.
By Etta M. Gardner. Is a story of home life. It illustrates the power of a resourceful woman in a trying crisis and proves that "an appeal to arms" is not the most effective way of solving domestic problems, and that victory often lies in wait for the one who laughs. The characters are vividly sketched and the story abounds in attractive situations and delicate humor. Effective use has been made of the element of chance in bringing about the dénoûment. Viewed as a whole, the story is most fascinating. Cloth. Fifty Cents.

OLD SCHOOL DAYS.

By Andrew J. Miller. This book should have a wide reading. It is healthy and breezy with youth and sport. In its pages the experiences of all of us are laughably and vividly recalled. Cloth, 12mo, attractively designed. 248 pages. One Dollar.

ONE THOUSAND WAYS TO MAKE MONEY.

By Page Fox. Every man, woman, boy and girl should read this book. It conveys information of use to every one, and will enable those who read it to make an honest livelihood in dozens of unthought-of ways. *Second Edition.* Cloth, 12mo, 331 pages. One Dollar.

ON THE CHARLESTON.

By Irene Widdemer Hartt. A Tale of the Taking of Guam. The tale sways, like the ocean swell, between Jack Tar and the soldiers in the Yanko-Spanko War. Cloth, 12mo, 289 pages. One Dollar.

ON THE THRESHOLD;

A Hillside Sketch. By Mary A. Hartshorn. Dealing, as this book does, with the morning of life, it has the charm of the dawn, the sparkle of the dewdrops and the general freshness incidental to the season with which it deals. It is a poem in prose, and must be read to be appreciated. Daintily produced. Twenty-five Cents.

OUR CHOIR.

By George A. Stockwell. The experiences of a church choir, harmonious and inharmonious, sung in diminuendo and crescendo, together with airs major (ity) and minor (ity) heard from the congregation, are voiced in this amusing and entertaining brochure. Those who have heard and seen church choirs (who has not?) will read this book with gusto. *Second Edition.* Cloth, 12mo, 83 pages. Fifty Cents.

PAIR OF KNAVES AND A FEW TRUMPS, A.

By M. Douglas Flattery. The literary quality of this fascinating novel would alone call attention to it. When to this are added plots and counterplots, dramatic contests and dénoûments, the book presents a combination of attractions quite unique and irresistible. Mr. Flattery's books, as, for example, "Wife or Maid?" are always readable and interesting. Cloth, 12mo, fully illustrated, 310 pages. One Dollar.

PACIFIC COAST VACATION, A.

By Mrs. James Edwin Morris. The views and experiences of a traveler who goes pleasuring across the continent and minutely explores the Pacific Coast, are here recorded with great skill and power. Salient points are strongly emphasized and the book is a *vade mecum*, which all travelers can use to advantage. Cloth, 12mo, beautifully illustrated. One Dollar.

PEOPLE AND PROPERTY.

By Edwin B. Jennings. An animated, logical discussion of the question of corporate rights versus human rights. Lincoln said that "when a dollar comes in conflict with a man he sided with the man." This book is timely, able and interesting. Cloth. Fifty Cents.

PHARAOH.

By Mary De Mankowski. This translation, an abridgment of one of the most popular foreign stories of the day, is a new triumph for the author whose former translation, "Ten Years in Cossack Slavery," has made such a sensation. That was a narrative; this is a novel descriptive of life in ancient Egypt. While a story, it yet possesses an historical basis and gives many curious incidents connected with the life of the Pharaohs. Cloth, 12mo. $1.25.

PITTED AGAINST ANARCHISTS.

By W. Fretz Kemble. A chief of police in an imaginary State gives herein his thrilling adventures in contending with and finally circumventing a number of Anarchists, who killed one king and were plotting to destroy his successor. The novel reads like a record from headquarters, and a remarkable air of verisimilitude pervades the story. Cloth, 12mo, 118 pages. Fifty Cents.

POCKET ISLAND.

A Story of Country Life in New England. By Charles Clark Munn. A remarkably attractive book written in a remarkably attractive manner. With frontispiece. Cloth, 12mo, fully illustrated, 200 pages. *Third and Revised Edition.* One Dollar.

PRAIRIE FLOWER, A.

By Alice Pierson. There are many flowers upon the prairie, both natural and human, but among them all the blossom described in this book bears the palm. She is as sweet as her name and as deserving as she is sweet. Cloth, small 12mo, 88 pages. Fifty Cents.

PRIEST AND A WOMAN, A.

By Landis Ayr. This is a story of breathless interest, which terminates in an unexpected dénoûment. The lights and shades, the interplay of contrasts, the incidents of the story, are the work of a masterhand in fiction. A previous novel by this writer attained wide celebrity. Cloth, 12mo, 268 pages, designed cover. One Dollar.

PRINCE OF THE EAST, A.

By James W. Harkins, Jr. This is an East Indian story of rare and thrilling interest. It is steeped in Oriental atmosphere and transports the reader, like the prince on his Oriental carpet, to the scenes and experiences described. Lovers of the occult will be delighted with it. Cloth, 12mo, 324 pages, finely bound. One Dollar.

PSYCHOLOGY OF THE NEW TESTAMENT, THE.

By the Rev. South G. Preston. A careful, comprehensive, scholarly study of a most important and interesting subject. This work is indispensable to all students of Holy Writ and of human nature. Clergymen will find it a mine of suggestive information. Cloth, 12mo. One Dollar.

PUPPET SHOW, THE.

By Leonidas Westervelt. This new edition is a considerable improvement upon the former one in matter, and especially in mechanical form. The novel is the work of a clever young writer. It gives an inside view of society. *Second and Revised Edition.* Cloth, 12mo, 219 pages. One Dollar.

QUAKER SCOUT, A.

By N. P. Runyan. The contradictory title adopted by Mr. Runyan piques curiosity, which, upon investigation, will be abundantly rewarded. Incidents without number succeed one another in rapid and romantic succession, making the reader hold his breath in sympathy with the recital. Cloth, 277 pages. $1.25.

QUEEN OF APPALACHIA, THE.

By Joe H. Borders. Dealing with Western scenes and characters, this novel is as breezy and invigorating as the prairie itself. The hero is a queer genius. We venture to say that there is no book exactly like this now in the market. Cloth, 12mo. One Dollar.

RACE WITH A HURRICANE, A.

By Alice Miriam Roundy. The story which gives the title to this book is of the hurricane order and blows the heroine into a port of peace at last. The other stories making up the volume are all equally interesting and concern various topics. Considerable versatility is shown by the author. Cloth, small 12mo, 101 pages. Fifty Cents.

ROMANCE AND ROME.

By Almus Hugh Edwards. This is a booklet which gives in a small compass a vast deal of interesting information regarding the Eternal City, past and present. The descriptive parts are strung together on a delightful thread of romance in the shape of a little love story. Cloth, small 12mo, 103 pages. Fifty Cents.

ROMANCE IN MEDITATION, A.

By Elaine L. Field. A dainty and charming portraiture of a maiden's ideal evolved in a series of meditations, only to be rudely shattered at last. The book is unique both in conception and in execution. Cloth, small 12mo. Fifty Cents.

REPUBLIC OF AMERICA, THE.

By L. B. Hartman. A timely work, full of patriotic inspiration. The author depicts the martial side of American life with militant power and shows that good soldiers are indispensable factors of aggressive civilization. In view of the recent Spanish-American war, of the situation in the Philippines and of the disturbance in China, no book could be more timely. *Second Edition.* Cloth, 12mo, 116 pages. Fifty Cents.

SECRET OF HAMLET, THE.

By the Rev. South G. Preston. An intensely interesting analysis of this enigmatical character and a new solution of the Hamlet problem. The book is both scholarly and unusual. *Second Edition.* Cloth, 12mo. One Dollar.

SERIOUS COMPLICATIONS.

By M. Frances Hanford Delanoy. This book is a rollicking comedy, full of delicate satire and laughable situations. Its dramatic possibilities are unbounded. Indeed, it has been produced as a comedy and lends itself to such treatment in every sentence. The dialogue is crisp, the movement swift, and the dénoûement quite unxepected, although natural. Cloth, 12mo, 196 pages, with eight full page illustrations, daintily produced. One Dollar.

SHADOW OF THE KING, THE.

By the Rev. South G. Preston. This is a book of a devotional character. It blends in a rare and successful way spirituality and interest—one of the most difficult things to do. It leaves a sweet taste in the mouth. *Second Edition.* Cloth, 12mo. One Dollar.

SHAKESPEARE AND GOETHE ON GRESHAM'S LAW AND THE SINGLE GOLD STANDARD.

By Benjamin E. Green. This is a suggestive work in which the historian, the statesman, the politician, the banker, the business man and working man will find much food for thought, mixed with some refreshing gossip for the general reader.

SINGULAR SINNER, A.

By Charles R. Harker. The alliterative title of this novel is significant of the subject and of its treatment. The hero is a gentleman robber, whose adventures are as romantic as those of Dick Turpin or Claude Duval of old. Cloth, 12mo. One Dollar.

SLAVEHOLDER'S DAUGHTER, A.

By Belle Kearney. Full of Southern life and character, and readable from cover to cover. With 11 full-page illustrations and frontispiece. Cloth, 12mo, 270 pages. One Dollar.

SOCIAL SINNERS.

A realistic novel of to-day. By Emile A. Palier. Portrays a number of Sinners and a few Saints in the modern social order. Certain passages hold the reader spellbound. There are several heroes and heroines, all true to life after their respective kind. Cloth, 12mo, 229 pages. One Dollar.

SOUL GROWTH.

"To Become or Not to Become; That is Your Question." By Barnetta Brown. To DO was the preaching and the teaching of the ancient order. To BE is the greater and the later endeavor. "Soul Growth" indicates a way by which people may become. The way may have been mentioned before, but this little book brings home to us once more, in very simple fashion, an old, old story. Applied closely to everyday life, the thought of this book will bring into this gray, old world more real sunshine than it has ever yet seen. One of the "Sunshine Books" which has the endorsement of the International Sunshine Society. Cloth. (Miniature), daintily produced. Twenty-five Cents, The set of Six, $1.50.

SOLDIER'S REVENGE, THE;
or, Roland and Wilfred. By Florence N. Craddock. This is a novel which describes cadet life at West Point in a most realistic and entertaining manner. In these military days, when wars and rumors of wars are in the air, such a book deserves and should have a wide reading. Cloth, 12mo. One Dollar.

SOME PEOPLE WE MEET.
By Charles F. Rideal. A series of brightly written character sketches or types including "The Saleslady," "The Man 'Wot' Golfs," "Won Lung Lee," "The Rev. Hiram B. Montgomery," "Jackie," "Bob Toughun," "A City 'Gent,'" "Mr. Levi Vindermenderheimer," "Mr. Tammany Todd," "Mr. Sempronious Yardly," "Mr. Dick Drummerton," "Mrs. Whirlingay Whiz." Miss Jessie A. Walker has provided pictures exhibiting her usual clever talent. Cloth, 12mo. Decorated Cover. Twenty-five Cents.

SOUR SAINTS AND SWEET SINNERS.
By Carlos Martyn. This is a portrait of some unsaintly saints and some unsinful sinners, who are types to be found in all churches and congregations, by a prominent clergyman who writes from the inside with a pen borrowed from Dean Swift. *Third Edition.* Cloth, 12mo, 245 pages with photograph and biographical sketch of the author. One Dollar.

STRANGER, THE.
By Mattie Balch Loring. These dainty verses show decided poetic and literary power. They cover a wide range of experience and observation, and run "from grave to gay, from lively to severe." Unlike much of the poetry of the day, what Mrs. Loring has written is likely to be long-lived. Cloth, 12mo, beautifully printed and bound. One Dollar.

STUDIES IN ESCHATOLOGY.
By U. S. Bartz. Biblical students are especially commended to this work. It gives in a brief and popular style a careful and scholarly view of the great subject of Eschatology, on the subjects of death, resurrection, immortality and the final judgment. Cloth, small 12mo, 86 pages. Fifty Cents.

SUNSHINE BOOKS.
By Barnetta Brown. Experience. Soul Growth. The Heart's Desire. Men, Women and Loving. Worry and Cheer. A Dip in the Pool. Cloth, daintily produced, 25 Cents each; Six in a set, (neatly boxed), $1.50.

SWEETBRIER.

By L. M. Elshemus. A story of sentimental and artistic interest. The hero has the soul of a poet and his verses are scattered throughout the book. The characters speak and act in keeping with their surroundings and interest the reader. Cloth, 12mo. Illustrated by the author. One Dollar.

TEMPER CURE, THE.

By Stanley Edwards Johnson. In the guise of a novel, the author gives a fanciful account of a cure for bad temper. There are no dull pages in this book. Cloth. Fifty Cents.

TEN YEARS IN COSSACK SLAVERY.

By Mary De Mankowski. This is a graphic, thrilling description of the personal experiences of a patriotic Pole, condemned to Siberia for loving his country "not wisely but too well." The book explains the existing hatred of the Russian government and gives the reasons therefore. Cloth, 230 pages. $1.25.

TOBACCO SMOKE.

By Clarence Ousley. These verses, written in various moods and on many themes, are all steeped in the aroma of the fragrant weed and are the outcome of its inspiration. Every devotee of Nicotine, when bowing at that shrine, will use this dainty book as a litany. The author is a true poet. Fully and beautifully illustrated. Cloth, small 12mo. Fifty Cents.

TOM HUSTON'S TRANSFORMATION.

By Margaret B. Love. This is the story of a man who was jilted, and, as a result, became a drummer instead of a lawyer, but who, later meeting the right woman, was redeemed, regenerated and disinthralled, and regained his place among manly and honorable men. The story shows the power, both for good and evil, of womankind, and carries a wholesome moral. *Second Edition.* Cloth, small 12mo, 92 pages. Fifty Cents.

THROUGH STRESS AND STORM.

By Gregory Brooke. A strong, vigorous delineation of the tender passion which is sure to win wide favor. The hero, in his strength and weakness, is a type familiar to all. The heroine, as usual, is far superior to him in decision of character and is a lovable creation Cloth, 12mo, specially designed cover. One Dollar.

TRANSVAAL TROUBLE, THE.

By John Hays Hammond. An American view of the British-Boer War in South Africa. The author is a financial magnate, thoroughly familiar with the whole subject by personal residence in the Transvaal, who speaks with authority because he knows whereof he speaks. Cloth. Twenty-five Cents.

TRAVELS OF A WATER DROP, THE.

By Mrs. James Edwin Morris. Is a volume of sketches, studies from nature. The travels and adventures of this particular Water Drop are so interestingly written that it ought to occupy a prominent place in children's classics. Each sketch in the book is a gem in its way. For scientific accuracy and literary beauty this little volume is recommended to nature lovers. Cloth, small 12mo. Fifty Cents.

TRIPLE FLIRTATION, A.

By L. M. Elshemus. This author is a prominent artist as well as a literary man. The illustrations alone are worth more than the price of the book, while the stories abound in interesting and exciting incidents. The characters are as well drawn as the pictures. Cloth, 12mo, 260 pages. Illustrated by the author. One Dollar.

TWENTY-FIVE MINUTES WITH PALMISTRY.

By Julian Greer. The subject here treated is popular. Extensive and expensive books on the subject abound. This work is intended to supply the demand for something brief and cheap, yet is sufficiently complete and thorough to put the reader in possession of all the necessary data for understanding and practising the science. Daintily produced. Cloth. Twenty-five Cents.

TWO MEN AND SOME WOMEN.

By Walter Marion Raymond. Two contrasting characters are described in this novel in a graphic and interesting way, together with their mutual influence over one another, and over certain women with whom they are brought in contact. It is a realistic story. Cloth, 12mo, 260 pages. One Dollar.

UNCLE PHIL.

By Mrs. John M. Clay. A Southern story, strong and absorbing. It describes the devotion of an old darkey "uncle" to the person and fortune of the heroine, who has a hard time of it, but who is at last brought safely to the shore largely through the self-sacrificing exertions of this faithful retainer. *Second and Revised Edition.* Cloth, 12mo. One Dollar.

UNO WHO.

By Elizabeth Stoughton White. A unique novel whose characters are wholly original. The scenes are laid partly here and partly abroad, while a charming love story runs through the tale, unifying and vitalizing every page. The element of romance is pronounced in this book. Cloth, 12mo. One Dollar.

VENGEANCE OF THE MOB, THE.

By Sam A. Hamilton. An exciting story of Florida, in which the characteristics and the effects of "Judge Lynch's" rule are exploited. A thrilling love story runs through the novel, with which the vengeance of the mob comes into collision. Cloth, 12mo, 206 pages. One Dollar.

VERANA.

By Emil Weschcke. A novel descriptive of adventures on the frontier. It depicts a new, strange life to those who dwell in the older and longer settled portions of the country, and will be read through at a single sitting by all readers who once begin it. Cloth, small 12mo. Fifty Cents.

WANTED—A MAN.

By Robert Drew Atherly. A charming story charmingly told. Both hero and heroine are bewitching creations, poetic and idyllic. Indeed this whole novel is a prose poem. Cloth, small 12mo. Fifty Cents.

WHAT IS THE MATTER WITH THE CHURCH?

By Frederick Stanley Root. Mr. Root seems to have borrowed the pen of Junius. He deals with pessimistic facts in an optimistic spirit. While sharply indicating the traditional Church, he shows that "faithful are the wounds of a friend." There are earthquakes in this book and upheavals of thought and action. Cloth, 12mo, 188 pages. One Dollar.

WHEN AT HOME AND SOCIETY GUIDE.

Giving Days when "At Home" of the Upper Classes. Compiled and edited by Charles F. Rideal. To which is added a chapter on the Etiquette of Calls and Calling, by Lady Constance Howard. Each Season. (In preparation.)

WIDOW ROBINSON, THE, AND OTHER SKETCHES.

By Benjamin W. Williams. These sketches, the first of which gives the title of the book, are admirable silhouettes of experience in life. They are deftly done and carry a wholesome and inspiring lesson. Cloth, small 12mo. Fifty Cents.

WHITE MAN'S CHANCE, THE.

By Abbie Oliver Wilson. In view of the continued lynchings in Dixie, this novel, which exploits the relations which might and should exist between the whites and the blacks, is both timely and significant. It is strongly written and carries a wholesome moral. Cloth, 12mo. One Dollar.

WITH A POLICEMAN IN SOUTH AFRICA.

By E. W. Searle. A true narrative of personal experiences in connection with the mounted police in Natal. It reads like a novel. The strange and, until recently, unknown country herein exploited is now the focus of all eyes. This is another contribution to a general knowledge of South Africa. Cloth, 12mo. Beautifully illustrated. Seventy-five Cents.

WOMAN'S REVENGE, A.

By Law Muir. This is a love story, with lurid accompaniments, the scene being laid in California. The characters are sharply drawn. The young wife, soon widowed, is betrayed by a wealthy rascal, upon whom she wreaks her vengeance. She is revenged, but in a strange and unexpected way. Cloth, small 12mo, 87 pages. Fifty Cents.

WORRY AND CHEER.

"The Way of Worry," "The Way of Cheer." By Barnetta Brown. This little book cheerfully undertakes to encourage the wanderers along life's pathway. Only too often are they met with, discouraged, dejected, sore of foot and bruised in heart The author, firmly believing that to make this journey a dismal one, is a very mistaken proceeding, as well as a very unnecessary one, endeavors to point out an agreeable and pleasant route. The broad gauge road of pleasantness, cheer and courage is recommended in preference to the opposition line and narrow gauge road of worry, anxiety and pain. One of the "Sunshine Books," which has the endorsement of the International Sunshine Society. Cloth, (Miniature), daintily produced. Twenty-five Cents. The set of Six, $1.50.

ADDENDA.

ARICKAREE TREASURE, THE.
By Albert G. Clarke, Jr. A mining story of great power and interest. The strange characters and experiences one meets with in the mines and among the miners are photographed with absolute fidelity to life. Cloth, 12mo. One Dollar.

AT THE TEMPLE GATES.
By G. Stewart Doubleday. These are songs partly of the heart and partly of the imagination. The taste of the author is seen in every line, as also is his culture. Cloth, 12mo. One Dollar.

AUNT LUCY'S CABIN.
By Jane Kankakee. An interesting and dramatic dialogue, worked out with considerable attention to detail. The characters are not numerous, but there are enough of them to make the pages of the little volume sparkle with animation. Cloth, small 12mo. Fifty Cents.

BY THEIR FRUITS.
By Edith M. Nicholl. It is a strong story of a modern type, full of incident and with a heart throb in every page. This novel is sure to make a sensation by virtue of its inherent power. Cloth, 12mo. One Dollar.

CITY BOYS' LIFE IN THE COUNTRY;
or, Howard and Weston at Bedford. By Clinton Osgood Burling. Is a book that appeals to every true boy. One can fairly scent the odor of the violets and wood anemones along the banks of the trout streams and hear the noisy chatter of the red squirrels. Bill's story of the Chinese pirates and his valuable information on hunting, fishing and ornithology hold the interest of the reader from the beginning to the end. Cloth, 12mo. Illustrated. One Dollar.

DAUGHTER OF THE PROPHETS, A.
By Curtis Van Dyke. This is a novel which deals with questions of expedience in connection with seminary and church life and duty. The heroine has a call and a mission, and in her choice of a career has to battle with manifold prejudices and misconceptions. Cloth, 12mo. One Dollar.

DOLINDA AND THE TWINS.
By Dora Harvey Munyon, A.M. Like Mrs. Munyon's other book, entitled "Half Hour Stories," this volume shows a rare acquaintance with human life and motives, and is written with feminine deftness and insight. Cloth, 12mo. Seventy-five Cents.

ADDENDA.

EGYPTIAN RING, THE.

By Mrs. Nellie Tolman Sawyer. An occult story which opens in the State of Massachusetts and ends in the estate of matrimony, and whirls the reader from Boston to Cairo in a breathless and bewildering way. Cloth, small 12mo. Fifty Cents.

EVERYDAY CHILDREN.

By May C. Emmel. This is a very sweet story, and exhibits the strong and weak points of the average child in the every-day home. It appeals with peculiar strength to the feminine heart, and all mothers, sisters and aunts will specially appreciate it. Cloth, small 12mo. Fifty Cents.

LITTLE CRUSADERS, THE.

By Isabel Scott Stone. This book deals with one of the most interesting and peculiar episodes of the Middle Ages, viz., the marches and countermarches of the Little Crusaders. The author's style is animated and her spirit is sympathetic and yet historical. The work fills a place in literature. Cloth, 12mo. One Dollar.

MUSICAL REFORMATION, A.

By John A. Cone. The story which gives the title to this volume and the stories which follow it are all drawn from real life, and point a moral and adorn a tale. They must be read to be appreciated, as they abound in humor and in sharp hits at current follies. Twenty-five Cents.

REALITY AND OTHER POEMS.

By Duncan F. Young. The author of this volume is known throughout Dixie as the "Southern banker poet," and, as in the banking house, so on the sides of Mount Parnassus, his notes are golden. Cloth, small 12mo. Seventy-five Cents.

THREE FAIR PHILANTHROPISTS.

By Alice M. Muzzy. This is a novel full of kindly satire. It exploits the fads and follies of pseudo philanthropists of the boudoir, and yet it is done so gently that there is no bitterness in the laugh. Cloth, 12mo. $1.50.

UNIQUE TALES.

By M. Y. T. H. Myth. These tales are unique in fact as in name. They run from the positive through the comparative to the superlative degree. Each reader will have his preference, but will concede that all are good. Cloth, small 12mo. Fifty Cents.

WHAT WILL SHE DO?

By Margaret D. Simms. This is a Southern story of rare interest. The heroine enters the service of a prominent family down in Dixie as a governess, and has various experiences which oblige her to leave that position, and which eventually land her in the position of a wife. Cloth, 12mo. One Dollar.

WORKS BY THE REV. SOUTH G. PRESTON, Ph.D.

BRITANNIA; OR, THE WHITE QUEEN.

An historical novel of rare power and absorbing interest, dealing with Queen Bess, Lord Bacon and other high mightinesses of the Elizabethan Era. Cloth, 12mo. One Dollar.

KEY-WORDS AND PHRASES OF THE NEW TESTAMENT.

A very important and suggestive help in the study of the New Testament. Instead of having to search these out for himself, the reader is supplied with them without effort on his part. The book is a great labor saver. *Second Edition.* Cloth, 12mo. One Dollar.

"Even in the region of that which is familiar to scholars, he has shed much light."—*Jno. J. Tyer, D.D.*

THE PSYCHOLOGY OF THE NEW TESTAMENT.

A careful, comprehensive, scholarly study of a most important and interesting subject. This work is indispensable to all students of Holy Writ and of human nature. Clergymen will find it a mine of suggestive information. Cloth, 12mo. One Dollar.

THE SECRET OF HAMLET.

An intensely interesting analysis of this enigmatical character and a new solution of the Hamlet problem. The book is both scholarly and unusual. *Fourth Edition.* Cloth, 12mo. One Dollar.

"An entertaining book."—*Boston Globe.*

THE SHADOW OF THE KING.

This is a book of a devotional character. It blends in a rare and successful way spirituality and interest—one of the most difficult things to do. It leaves a sweet taste in the mouth. *Second Edition.* Cloth, 12mo. One Dollar.

"A real story."—*The Critic.*

THE ABBEY PRESS, Publishers, 114 5th Avenue, New York

SUNSHINE BOOKS

They are daintily printed, and are bound in cloth. Each book is Twenty-five Cents, and the whole set of Six, in a neat case, One Dollar and a Half.

EXPERIENCE

THIS booklet contains the *secret* many have been trying to discover, more or less consciously, for a long time; and it is believed that if the method of *taking* experience, set forth, is faithfully followed, it will lead to a great deal of happiness, and later on to a certain and satisfactory way of *making* it.

SOUL GROWTH

TO DO was the preaching and the teaching of the ancient order. To Be is the greater and the later endeavor. "Soul Growth" indicates a way by which people may become. The way may have been mentioned before, but this little book brings home to us once more, in very simple fashion, an old, old story. Applied closely to the every-day life, the thought of this book will bring into this gray old world more real sunshine than it has ever yet seen.

THE HEART'S DESIRE

THAT there is really only one desire, this Sunshine Book contends; that all desire can be truly and lastingly satisfied in our life, in other than the way it indicates, this little book denies. Some may not agree at once; but, sooner or later, the chord in the heart will be touched and in the vibration will be caught the echo of "Home, Sweet Home."

MEN, WOMEN AND LOVING

MEN think they know all about loving and so do women; but judging from the general appearance of loving and its often unsatisfying results, some things in regard to it have apparently been forgotten, or, for some unaccountable reason, hidden deeply away. Reminders are useful, on occasion, and a gentle jog of the elbow sometimes saves one from falling into error; and if this little book serves the purpose of straightening out a jumble in any affair of the heart, or leads man or woman to a true, brave thought of loving, it will have made its excuse for existence.

WORRY AND CHEER

THIS little book cheerfully undertakes to encourage the wanderers along life's pathway. Only too often are they met with, discouraged, dejected, sore of foot and bruised in heart. To make this journey a dismal one is a very mistaken proceeding, as well as a very unnecessary one, and "Worry and Cheer" endeavors to point out an agreeable and pleasant route.

A DIP IN THE POOL (Bethesda)

OUR manner of thinking about matters and things has much more to do with our success and happiness than is usually admitted, and the little Bethesda Book seeks to suggest a train of thought which will refresh life's oft-time weary traveler. What more refreshing to the body than a dip in the cool, cleansing water?

THE ABBEY PRESS, Publishers, 114 5th Avenue, New York